

PROCEEDINGS

OF THE

FIFTIETH MEETING

OF THE SYNOD

OF THE

DIOCESE OF CALGARY



HELD AT CALGARY,

NOVEMBER 27 - 29, 1975

SYNOD OFFICERS, 1975



President:

THE RIGHT REVEREND M. L. GOODMAN, B.A., L.Th., D.D.

Secretary-Treasurer:

MR. JAMES A. ASKEW

Olga House

3015 Glencoe Road S.W.,

CALGARY, ALBERTA

T2S 2L9

Hon. Clerical Secretary:

THE REVEREND CANON J. J. VAN DER LEEST

Calgary, Alberta

Hon. Lay Secretary:

MR. PHILIP CLARKE

Calgary, Alberta

Solicitor:

MR. JOHN A. S. McDONALD, Q.C.

Auditors:

TOUCHE ROSS & CO.,

Chartered Accountants, Calgary.

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LIST OF ACTIVE CLERGY, 1975

*The Rt. Rev. M. L. Goodman, B.A., L.Th., D.D.

*Adamson, The Rev. R. J., B.A., L.Th., B.Th., B.D.

*Alexander, The Rev. Charles, L.Th., B.Th.

*Andrews, The Rev. R. O., B.A., B.Th.

*Birch, The Rev. W. M., B.A., S.T.B.

*Boxall, The Rev. N. A., L.Th.

*Brown, The Rev. D. E., Dip.Th.

*Carter, The Very Rev. D. J., B.A., L.Th., S.T.B.

*Challacombe, The Rev. A. J., B.A., L.Th., S.T.B.

*Chew, The Rev. C. D., S.Th.

*Collier, The Rev. A. H., Dip. Th.

Cowan, The Rev. Canon R. W., B.A., L.Th.

Crowder, The Ven. R. B., L.Th.

*Dalton, The Rev. James L., L.Th.

*Dalton, The Rev. John L., L.Th.

*Davenport, The Rev. R., B.A., L.Th.

*Dickin, The Rev. Canon G. C., B.A., L.Th.

*Dixon, The Rev. G. A., B.A., L.Th.

Dunn, The Rev. T. J., B.A., LL.B., S.T.B.

*Dykes, The Rev. Canon F. A., B.A., L.Th., B.D.

*Ellis, The Rev. D. A., B.A., M.A., S.T.B.

*Flagler, The Rev. J. R., B.A., Dip.Th., B.D.

*Fry, The Rev. F. S.

*Gant, The Ven. W. D., B.A., L.Th.

*Gedge, The Rev. L. V.

*Heald, The Rev. J. G.

*Hoskin, The Rev. D. B. E., L.Th.

*Jackson, The Rev. D. G., L.Th.

*Lee, The Rev. L. F., B.A., S.T.B.

*Linster, The Rev. James, Dip.Th

Mash, The Rev. J. P., L.Th.

*Mortimer, The Rev. C. E., Dip. Th.

*McCuaig, The Rev. A. K., Dip. Th.

*McMullen, The Rev. Canon C. A., B.A., L.Th.

*Pasterfield, The Rev. D. P., M.A. (Cantab).

*Patrick, The Rev. J. B., B.Sc., L.Th., B.Th.

*Prince, The Rev. J. F. L., B.A., M.A., S.T.B.

*Richards, The Rev. F. I., L.Th.

*Rogers, The Rev. D. H., B.Sc., B.D.

*Sharp, The Rev. A. T.

*Shilliday, The Rev. E. J., L.Th.

*Skoyles, The Rev. D. H., B.A., S.T.B.

*Smith, The Rev. Canon W. I. D., B.A., L.Th.

*Spence, The Rev. G. W., Dip. Th.

*Stringer, The Rev. W. R., B.Sc., Dip. Th.

Tatchell, The Rev. Canon D. D. G., B.A., L.Th.

*Thurston, The Rev. Canon L. S., Dip. Th.

*van der Leest, The Rev. Canon J. J., L.Th.

*Way, The Rev. Canon J. W., B.A., L.Th.

*Wear, The Rev. Canon E. A., L.Th.

*Wilcox, The Rev. A. W., B.A., L.Th.

*Yip, The Rev. P. K. H., L.Th.

RETIRED CLERGY

*Axon, The Ven. Robert, L.Th., B.D., Hon. D.D.

*Carter, The Ven. J. W., Dip.Th., L.Th., B.A., Hon. D.D.,
Daisley, The Rev. J. C., L.Th.

*Hill, The Rev. Canon L. R., Dip. Th., Hon. D.D.

*Nakrycma, The Rev. Canon G. G., Dip. Th.

Orme, The Rev. Canon E. N. P., L.Th.

Roe, The Rev. J. M., B.A., Dip. Th., A.K.C.

NOTE: Most of the retired Clergy are still active (some to a very high degree) assisting in parishes.

CLERGY HOLDING THE BISHOP'S "SPECIAL" LICENSE (See Note)

*Blas, The Rev. R. H., L.Th.

Brooman, The Rev. D. J., L.Th.

Buck, The Rev. J. M., B.Eng., B.D., S.T.M.

Christmas, The Rev. E. H., L.Th.

*Clarke, The Rev. E. W., L.Th.

*Davis, The Rev. West.

*Fournier, The Rev. H. L. C. M. (Retired)

Gale, The Rev. A. N.

Haffenden, The Rev. E. V., B.A., M.A., L.Th.

*Hall, The Rev. B. S., S.Th.

Judge, The Rev. P. R., B.A., L.Th., B.D.

Lewis, The Rev. Canon E. H. (Retired)

Potter, The Rev. A. E., B.Sc., L.Th.

*Rose, Capt. The Rev. H. S., B.A., S.T.B.

Shannon, The Rev. Robert, S.Th., (Retired)

*Swanson, The Ven. C., B.A., Hon. D.D., D.U.C., (Retired)

Swinton, The Rev. W. A.

Thomas, The Rev. A. R., B.A., L.Th., B.D.

Underhill, The Rev. G. H. (Retired)

*Witcher, The Rev. G. F., M.A., B.D. Dip. Pastoral Studies, Ph.D.

Wood, Major The Rev. R. S. L.Th.

NOTE: These are Clergy who are in good standing (in some cases on other Diocesan lists) but are not full-time in direct service to the Diocese. Some are in secular work, others hold Chaplaincies in some other establishment. All in some degree do serve the Diocese and are regarded as part of our Community.

ON LEAVE

Bullman, The Rev. A. H., Dip. Th.

McKinnell, The Rev. D. S., B.A., L.Th.

Rowe, The Rev. E. A. P., B.A., S.T.B.

Stubbs, The Rev. R. G., Dip.Th.

Wakeling, Major A. I. (Armed Forces)

CHURCH ARMY PERSONNEL

Morris, Capt. R. C.

REGISTERED LAY WORKER

*Forbes, Miss Isabel

* Denotes attendance.

LAY DELEGATES TO SYNOD, 1975

Chancellor:

Solicitor: *Mr. J. A. S. McDonald, Q.C.

CALGARY DEANERY — CITY OF CALGARY

Parish	Delegates	Substitutes
All Saints'	*Miss E. A. Songhurst *Miss N. Meikle	Mr. J. Houston Mr. K. Penny
Cathedral Church of The Redeemer	*Mr. Alan D. Castle *Dr. C. E. Challice *Miss A. Howson *Mr. John Wrenshall	Mr. Les Mears Mr. M. Clarke Mr. R. Johnson Miss M. McIntosh
Christ Church	Mr. D. H. Barton *Mr. J. K. Grove *Mr. H. G. Pearce *Mr. F. L. Scott *Mr. D. L. Stauft *Mrs. R. S. Arnold	*Mr. J. A. Bourne Mr. R. G. Beazley Mr. W. E. Howard
Church of The Good Shepherd	*Mr. S. J. Clayton *Mrs. F. L. Fenwick Miss Gwen Larsen	Mr. C. M. Warke *Mr. A. E. Buck Mr. E. L. Schwindt
Church of The Holy Nativity	*Mrs. Pat Bonham *Mrs. Betty Bradley Mrs. Christina Thiessen	Mr. Lorne Fleming Mr. Wally Haigh Mr. Derek S. Jones
Church of The Transfiguration	*Mr. W. Pallister *Mr. J. A. Mirtle	Mrs. E. Pallister Mrs. P. Haniuk
St. Andrew	Mr. John Ramsay *Mr. Alan Skeet *Mr. Ed McCarthy	*Mr. Roger Thompson Mr. A. G. Elliott Mr. J. Stewart
St. Augustine	Mr. Frank Irving *Mr. Cyril Haynes	Mrs. Vernie Barracough *Mrs. Margaret Blackstock
St. Barnabas	*Mr. E. H. Rivers *Mr. A. W. Petts *Mrs. P. H. Bastin *Mr. Tom Hart	Mrs. A. W. Petts Dr. Harold E. Johnston
St. Cyprian	Mr. F. D. Priestly *Mr. J. S. Woods *Mr. H. D. Binney *Mr. A. Geddes	Mr. C. Young Mrs. D. Roberts Mr. W. A. Hanna Mrs. H. Turner
St. Edmund K & M	*Mr. R. White Mr. J. Cooke	Mrs. R. White Mrs. A. Cooke
St. Gabriel	*Mr. D. Norton *Mr. J. M. Pannett *Mrs. R. Patrick Mrs. M. Rescanski	Mr. P. Beer Mr. E. Middleton Mr. K. R. Woodman Mr. G. Sterling
St. George	*Mrs. A. J. Briggs	Mrs. R. Craig
St. James	Mr. David Parker *Mrs. Dodie Baines *Mrs. Jean Wilkin	Mrs. Margaret Thompson *Mrs. Ann Peters Mr. Glynn Morrey-Jones

Parish	Delegates	Substitutes
St. John The Evangelist	Miss June Parker *Mr. Dan Dixon *Mrs. Kay Gentry	*Mr. Don Coverdale Mr. Dick Tanner Mrs. Joan Braybrook
St. Laurence	Ms. Eileen Proudfoot Ms. Evelyn Pinsky Mr. Walter Bayne	*Mr. Fred Doell *Mr. George Pinsky *Mr. A. Rollison
St. Luke	*Mr. Ken Proctor *Mrs. Grace Baptiste Mr. Terry Downey	Mrs. Billie Blunderfield Mrs. Donna McIlwain Mr. Terry Heal
St. Mark	*Mr. Bert Mould *Mr. Jack Routledge Mr. David Brown	*Mr. Gordon White Ms. Laura White Mr. Robert Fox
St. Martin	*Mr. William Elzinga *Mr. Ralph Rushworth *Mrs. Jean Le Geyt *Mr. A. G. Dalton	Mr. P. J. Savage Mrs. A. Agar Mr. D. Stanford Mr. S. Pogue
St. Michael & All Angels	*Mr. G. O. Bell *Mrs. J. Breeze Dr. B. Costerton *Mrs. J. Donnelly *Mrs. E. Smith	
St. Peter	*Mr. Grant Devonshire *Mrs. L. S. Fowler Mr. Peter Grigg Mrs. David Cormack Mr. George Boulton Mr. Douglas Hay	*Mr. Gordon Bourns *Dr. David Grayston Mr. D. F. Mackie Mrs. P. J. Clarke *Mr. William Clayton Mr. Cyril Marshall
St. Philip The Evangelist	*Mrs. E. J. Howell *Mr. F. Black *Mr. C. Rowsell	Mrs. D. Smee Mrs. H. A. Kramer Dr. Allison Fok
St. Stephen	*Mr. Richard W. Jull *Mr. John R. Lawrence Mrs. R. L. Newstead *Mrs. M. Evamy *Mr. Gerald Smith	Miss Janis Fenwick Mr. Brian Collinson

CALGARY DEANERY — OUTSIDE POINTS

Balzac	Mr. Redvers Perry Mr. R. G. Hodson	
Banff	*Mr. Michael M. Tubb Mrs. Marion Miller Mrs. Barbara Webb	*Mr. Myles Marten Mrs. Dorothy Vigh
Canmore	Mrs. J. Brown Mrs. E. Appleby	Mrs. C. Crowe Mrs. J. Mieflin
Cochrane	Mrs. Neil Harvie *Mrs. L. R. Hill	Mrs. Jim Kerfoot Mrs. L. Blackwell
Gleichen - St. Andrew	Mrs. Ruby Schmidt	Mrs. Diane Sammons
Gleichen - St. John The Divine	*Mr. George Fox Mr. Chas. Smith *Mr. Alan Wolfleg	Mrs. Nora A Youngman Mrs. Amy Smith
Strathmore	*Mrs. Betty Wyndham Mrs. Ruth Oslansky	Mr. Noel Barlow Mr. William Slater

Parish	Delegates	Substitutes
DRUMHELLER DEANERY		
Acadia Valley	Mr. Angus McTavish	Mr. Alfred Brunner
Acme	Ms. E. Ruth Fowler	Ms. Lucille Taylor
		Mr. C. Arthur Wyndham
		Ms. Sheila Wyndham
Byemoor		
Carbon	Mr. Jim Cooper	Mrs. Alice Barber
	Mrs. Lucy Bramley	Mrs. Virginia Church
Castor	*Mrs. Barbara Mattis	Mrs. Bessie Payne
Cereal	Mrs. Mabel Thompson	Mrs. Madeline Muzyka
Consort/Monitor	Mr. Terry Crisp	Mrs. Robbie Knight
Coronation	*Mr. Ted Karren	Mr. John Chinnery
Delia	*Mrs. Noreen Metzger	Mrs. S. Coffin
Drumheller	*Mrs. Eva Plumb	
	*Mrs. Edith Guppy	
Empress	Mrs. Audrey Bicknell	Mrs. Doris Fowlie
Hanna	Mr. A. Holliday	Mr. M. Drexel
	Mr. Fred Edwards	Mrs. Rosanna Hanlon
New Brigden	Mr. Harry Carter	Mrs. Margaret Carter
Oyen	Mr. Ralph Caskey	Mrs. Sonia Dzurko
Scollard		
Stettler	Mr. J. Armstrong	Mr. Ken Ince
	*Mr. G. Smith	*Mrs. Bertha Smith

HIGH RIVER DEANERY

Black Diamond	Mr. Jacques Wegelin	Mrs. Mabel Roberts
Blairmore	Mr. Jack Paterson	Mrs. Peggy Paterson
	Mr. Ken Knox	Mrs. Margo Knox
Carmangay	Mrs. E. Nielson	Mrs. Lee Baldwin
Clareholm	*Mrs. Diane Hawthorne	Mr. Don Jess
	*Mr. Jim Gray	Mrs. Betty Jess
		Ms. Marilyn Heyland
Cowley	*Mr. Arthur T. Gray	
Dinton	Mr. Jack Thurber	
High River	*Mr. W. E. G. Holmes	
	Mrs. D. F. Blake	
Livingstone	*Mr. R. Y. Burles	Mrs. W. Dwyer
Lomond		
Midnapore	*Mr. Wm. Fleischman	Mrs. Alice Shaw
	*Mrs. Jessie Fleischman	Mrs. Fran Hiltz
Millarville	*Mr. W. A. Heard	Mr. W. R. Jackson

Parish	Delegates	Substitutes
Nanton	Mr. Wilfred Turnbull	
Okotoks	*Mrs. Doris Herr Mrs. Leroy Edwards	Mr. John Hatcher Mr. Terry Nail
		*Mrs. Margaret Hatcher
Pekisko	Mrs. J. A. Hughes Mrs. C. Wambeke	
Pincher Creek	*Mrs. B. Sawyer *Mrs. H. C. Lancaster	Mrs. Wm. Crook Mr. H. C. Lancaster
Priddis	Mr. Richard Stanton	Mr. George Crawford
Sarcee	Mr. Alex Crowchild Chief Gordon Crowchild	Mr. George Runner
		Mr. James Dodging Horse
Turner Valley	*Mr. H. W. Newby	Mr. T. L. Hayhurst
Vulcan	Mr. Brian Todd	Mrs. Mary Dumka

LETHBRIDGE - MEDICINE HAT DEANERY

Bassano	Mrs. A. F. Moen	Mr. Wm. Marquardt
Bow Island	Mr. Reuben Schaufele	Mr. Cyril Marten
Brocket	*Mrs. Rose Potts	
Brooks	Mr. Ray Barnes Mr. Geo. Burke *Mr. Jas. Phelps *Mr. W. G. Campbell	Dr. Robert Prus Mr. J. D. Ingram Mr. Vern Smith
Cardston	Mrs. Paul Worth Mr. Leslie Tailfeathers *Mrs. Josephine Fox	Mr. Les Hagedus Mr. Fred Gladstone
Coaldale	Mr. Ken Kamitomo Mr. Sozaburo S. Oka	Mr. Ed. N. Davidson Mrs. Ed N. Davidson
Fort Macleod	*Mrs. Winifred Anderson	Mrs. Carole Cressman
		*Mr. George Anderson
		Mr. Grey Cressman
Lethbridge, St. Augustine	Mrs. R. Court Mrs. E. Hawn *Mr. E. A. Lawrence Mr. W. Robinson *Mr. J. W. Smith Mr. H. H. K. Wilson	Mr. T. O. Ives Dr. Elizabeth Etherington Mrs. G. Campbell *Mrs. H. Morgan Mr. R. Burgess *Dr. W. Nelson
Lethbridge, St. Mary the Virgin	*Mrs. June Bassett Mrs. Mary Cowan *Mrs. Virginia Talbott	Mrs. Sylvia King-Brown Dr. A. R. F. Williams Mrs. Norma Daniel
Medicine Hat, All Saints	Miss Fiona Milne Mr. Kenneth Styles	Mrs. Carol Hall Mrs. Pat George
Medicine Hat, Holy Trinity	Mr. Thomas Maxwell Mr. Dale Rosborough	Mrs. June Rosborough Mr. Walter Clark
Medicine Hat, St. Barnabas	Mr. A. G. Craig *Mr. J. D. Heine *Mr. W. R. Morris Mrs. J. S. Newman	*Sir P. A. Stonhouse Mrs. L. Toole Mr. G. H. Backham Mrs. W. Ody

Parish	Delegates	Substitutes
Redcliff	Mrs. Mary Britt Mrs. Gertrude Thacker	Mrs. Margaret Skidmore
Southern Alberta Mission	*Mr. Gordon Thompson	
Taber/Vauxhall	*Mr. Ron Colleaux *Mrs. Jean Colleaux Mr. Claude Leeks	Mrs. Doreen Powlowski Mrs. Edith Shearee
Waterton	Mrs. J. E. Urton	Mrs. Sophie Allison

RED DEER DEANERY

Alix		
Arthurvale	Mr. S. Hepburn Mr. R. Vickery	Mrs. Betty Vickery Mrs. Elva Silver
Bashaw		
Bowden	Mr. Robt. P. Heaton	
Caroline		
Chedderville		
Delburne	Mr. G. W. Wright Mrs. Mary Wright	Mr. Kent Burren Mrs. Marie Burren
Didsbury	*Mr. Derek Page *Mrs. Inez Page Mrs. Ann Milne	Mr. Geoff Page Mrs. Geoff Page
Elnora	A. M. Silbernagel Jr. Norman Wagstaff	Ronald Holmes Mrs. Lena Holmes
Harmattan	Mrs. Hariette Grange	Mrs. Irene Morgan
Hillsdown	Mr. Harold Fox	*Mr. Tony Lawrence
Innisfail	*Mr. Gary G. Davies *Mrs. Margaret Davies	Mrs. Jean Mountain Mr. Gilbert Scott
Lacombe	*Mr. Bernard Roe Rev. Henri Fournier	Mr. Jack MacAndrew *Mr. Robert Brant
Mirror		
Olds	Mr. Roger Kinney *Mr. Walter Green	Mr. M. H. King Mr. J. A. R. Palin
Pine Lake	John Warke John Sawyer	Arthur Pope R. T. Beckingsale
Red Deer	*Mr. Chas. Hives	*Mr. Dennis Robinson
St. Leonard-on-the Hill	Mr. Iori Carney *Dr. Bruce Honert	Mr. Albert McMullen Mr. Clayton Short
Red Deer, St. Luke	*Mr. Raymond B. McMullen	*Mr. Frank Hayden
	Mrs. Bernice Phillips	Mr. Sam Parker
	*Mr. Ed Tompson	Mr. Jim Gill
Rimbev	Mr. Fred Hull Mr. Stuart Adams Ms. Judy Adams	Mrs. Alvina Grumbach Mr. Spencer Muddle

Parish	Delegates	Substitutes
Rocky Mountain House	*Mrs. Sharon-Eve McGhee *Mrs. Eve Chambers	
Sundre	Mrs. E. Neilson	Miss Marion Johnston
Sylvan Lake	*Mr. George Burkholder	
Three Hills	*Norman Gardner Donald Reynolds	Mrs. Rita Reynolds *Mrs. Joan Tullikopf

* Denotes Attendance.

BISHOP'S DELEGATES

*Mr. R. A. Baines
 *Mr. P. Cooper
 *Mr. G. Perry
 *Mr. P. Clarke
 *Mr. F. Fenwick
 *Miss Irene Birch
 *Miss Elizabeth Davenport
 Mr. Anders Jonsson
 *Mr. Martin Buck
 *Mrs. Rose Ann Orgill
 *Miss Judie Slater
 *Miss Lois White
 Miss Norah Beaumont
 *Mr. D. Randall Smith
 *Miss Bette McLeod

SUBSTITUTES

Miss Gwen Larson
 Mr. Randy Robinson
 Mrs. Laurie Bennie
 Miss Sandy Gordon
 *Mrs. W. I. D. Smith

Minutes of the Fiftieth Synod of the Diocese of Calgary

HELD IN CALGARY, ALBERTA

NOVEMBER, 27th, 28th and 29th, 1975

The 50th Synod opened with a Celebration of the Holy Communion in the Cathedral Church of the Redeemer, Calgary, at 7:30 p.m. on November 27th. The Celebrant was the Bishop assisted by the Very Rev. D. J. Carter. The Ven. W. D. Gant acted as the Bishop's Chaplain and The Ven. J. W. Carter as Chaplain to the Rt. Rev. T. D. B. Ragg.

MEMORIALS

Harry E. Howard, Christ Church, Calgary.

The Bishop delivered his Charge, a copy of which is attached.

The Service was followed by the opening Session of the Synod in the Nave of the Cathedral under the Chairmanship of the Bishop.

The Chairman of the Credentials' Committee, Mr. E. H. Rivers, reported that by 7:30 p.m., November 27th, 43 Clergy and 96 Lay Delegates had registered and further registrations would be received later that evening and the next day.

The Diocesan Solicitor ruled that no Quorum was required for this particular Session.

MOVED by the Very Rev. D. J. Carter (1)

SECONDED by the Rev. A. J. Challacombe

THAT the Rev. Canon J. J. van der Leest be named Honorary Clerical Secretary for this Synod. — CARRIED.

MOVED by the Rev. Canon W. I. D. Smith (2)

SECONDED by the Rev. J. B. Patrick

THAT Mr. Philip Clarke be named Honorary Lay Secretary for this Synod. — CARRIED.

COMMITTEE ON THE BISHOP'S CHARGE

The Bishop announced the Committee on the Bishop's Charge: The Rev. T. J. Dunn, Convener; the Rev. F. I. Richards, Miss A. Howson, Mrs. N. S. Harvie, Mr. John Lawrence. (Due to weather conditions the Rev. T. J. Dunn was unable to attend and the Rev. Canon E. A. Weare was named to Convene the Committee).

MINUTES OF THE 1974 SYNOD

MOVED by Mr. J. A. S. McDonald (3)

SECONDED by the Rev. A. J. Challacombe

THAT the Minutes of the 1974 Synod, as printed and circulated, be accepted. — CARRIED.

BISHOP'S NOMINEES

In accordance with the Constitution, Section 8, the Bishop named fifteen Delegates-at-Large in the persons of:

Mr. R. A. Baines	Mr. Martin Buck
Mr. P. Cooper	Mrs. Rose Ann Orgill
Mrs. W. I. D. Smith	Miss Judy Slater
Mr. G. Perry	Miss Lois White
Mr. Philip J. Clarke	Miss Norah Beaumont
Mr. F. L. Fenwick	Mr. D. Randall Smith
Miss Irene Birch	Miss Betty McLeod
Miss Elizabeth Davenport	

MEMORIALS AND PETITIONS

The Secretary-Treasurer reported that none were received.

ADDRESS TO THE QUEEN

MOVED by Mr. J. A. S. McDonald

(5)

SECONDED by the Very Rev. D. J. Carter

THAT we, the Bishop, Clergy, and Laity of the Anglican Synod of the Diocese of Calgary, in regular session, assembled at Calgary, Alberta, Canada, present our humble duty to Your Majesty and pledge our continued and enthusiastic loyalty to your Crown and Person. — CARRIED. This was responded to with the singing of "The Queen".

APPOINTMENT OF AUDITORS

MOVED by Mr. J. A. Askew

(4)

SECONDED by Mr. Philip Clarke

THAT this Synod affirm the appointment of the firm of Touche, Ross and Company as Auditors for the Diocese of Calgary for the year 1976. — CARRIED.

ANNOUNCEMENT OF PROCEDURES

Mr. J. A. Askew announced procedures concerning Notices of Motion from the floor, speaker times, parking at the Cathedral on the Thursday evening, and the parking at St. Peter's on Friday and Saturday.

NOTICES OF MOTION

Following Notices of Motion were read by Mr. J. A. Askew, Secretary-Treasurer:

(6) MOVED by the Very Rev. D. J. Carter

SECONDED by Mr. J. A. Askew

WHEREAS in the past the period of office of Committees elected by Synod has traditionally been two years or longer, and for purpose of perpetuating continuity, that all Committees elected by the 1974 Synod be re-affirmed by this 1975 Synod, to be the Committees until the next Synod.

(7) MOVED by the Rev. Canon J. J. van der Leest

SECONDED by the Rev. Gordon A. Dixon

WHEREAS numerous social problems are confronting all members of our society which demand action or legislation from the Government and/or other agencies; and

WHEREAS our present participation in "Inter Faith" is not sufficient to discuss and deal with these matters from the Christian point of view,

THIS Synod urges the Programme and Planning Committee to set up a Sub-Committee on Social Action in order to discuss social problems in the light of the Gospel, to provide representation at "Inter-Faith", "Ten Days", etc., to channel any information from these groups back to Diocesan and Parish levels and to promote the necessary action.

(8) MOVED by Mrs. F. L. Fenwick
SECONDED by the Rev. J. R. Flagler

THAT this Synod of the Diocese of Calgary commend the Rev. Ben S. Hall on his report and instruct the Executive Committee to appoint a task force to further study the proposal suggested at the end of the report in order to provide pastoral care to the Native People in the suggested new form of ministry.

(9) MOVED by Mr. George Fox
SECONDED by the Rev. D. A. Ellis

THAT the Committee on Native People be reorganized as the Interim Committee to develop the guidelines for the implementation of the proposals put forward by the Rev. Ben S. Hall.

(10) MOVED by Mr. George Fox
SECONDED by the Rev. D. A. Ellis

THAT the Synod of the Diocese of Calgary recognize the need to have a full-time priest on each Reserve in the Diocese, and that the necessary steps be taken to provide for this need immediately.

(11) Not presented or read — (a mis-numbering).

(12) MOVED by R. A. Baines
SECONDED by Mr. J. A. Askew

THAT this Synod of the Diocese of Calgary receive the Budget for 1976 as set forth and refer it to the Executive Committee for approval and ratification.

(13) MOVED by Mr. R. A. Baines
SECONDED by Mr. J. A. Askew

WHEREAS the 1976 Budget has been proposed to the parishes and apportionment has been accepted; and

WHEREAS the 1976 Budget has been received by the Synod; and

WHEREAS the funding of various new proposals requires careful consideration,

THIS SYNOD directs the Programme and Planning Committee to consider the implementation of any proposal together with the recommended funding of such proposals accepted by this Synod, for inclusion in the 1977 Budget estimates.

(13A) MOVED by Mr. R. A. Baines
SECONDED by Mr. J. A. Askew

WHEREAS the 1974 Synod directed the Executive Committee to take steps to implement the minimum stipend recommendations proposed by the Stipend Review Committee, which have not yet been fully implemented; and

WHEREAS the 1974 Synod directed the Executive Committee provide an additional Hospital Chaplain; and

WHEREAS the preliminary 1976 Budget and Apportionment requested of the Parishes provided for the funding of the costs of the above-mentioned programs; and

WHEREAS the parishes were not prepared to accept the preliminary budget and thus not prepared to fund the above-mentioned programs,

THAT this Synod recognize that the parishes are not prepared to fund these programs at this time and, therefore, this Synod does rescind these respective motions of the 1974 Synod.

(14) MOVED by the Rev. Canon W. I. D. Smith

SECONDED by Mr. F. L. Scott

THAT the Report of the Church Extension Committee be received by this Synod, and that it be referred to the Executive Committee, and that Synod Delegates make it the object of prayer and study and to direct any suggestions or comments in regard thereto in writing to the Executive Committee.

(15) MOVED by the Very Rev. D. J. Carter

SECONDED by Mr. J. A. Askew

THAT this Synod ratify the action of the Executive Committee in the 13 Resolutions which were evolved from the Church Extension Report.

(16) MOVED by Mr. Martin Buck

SECONDED by Miss Judy Slater

BE IT RESOLVED THAT this Synod directs the Diocesan Mission Committee to approach the Public School Systems in this Diocese concerning the implementation of optional Christian Education in the school systems, and that this be done as far as possible with the co-operation of Calgary Inter-Faith.

(17) MOVED by Mr. Randall Smith

SECONDED by Mr. Gregg Perry

THAT WHEREAS the delegates at the Youth Synod have committed themselves to encourage greater participation among young people in all church activities; to support the Vanning program and Camp Kananaskis; and to promote Lay leadership training;

BE IT RESOLVED that the Synod promote spiritual renewal by means of:

- a) programs of Biblical education for adults and youth with a view to committed action;
- b) stressing the importance of family worship in the home;
- c) opportunities for periodic re-affirmation of our individual commitment to Our Lord;
- d) programs of pastoral training for laity to equip them to share in Christ's service.

(18) MOVED by the Rev. J. B. Patrick

SECONDED by Mrs. F. L. Fenwick

THAT this Synod ratify the recommendation of the Executive Committee that the clergy life insurance coverage be increased from \$5,000.00 to \$10,000.00 through the National Church.

The Session recessed at 10:00 p.m. until 9:15 a.m. Friday morning.

MORNING SESSION, FRIDAY, NOVEMBER 28, 1975

IN THE HALL OF ST. PETER'S CHURCH, CALGARY

Mattins was said in St. Peter's Church at 7:30 a.m. by the Rev. Jas. Linster and the Rev. G. W. Spence. The Service of Holy Communion followed, the Celebrant being the Rev. R. J. Adamson, assisted by the Rev. Canon W. I. D. Smith, the Rev. James Linster and the Rev. G. W. Spence.

The Morning Session commenced in the St. Peter's Hall at 9:20 a.m. and was opened with Prayer by the Bishop.

QUORUM

On the information of the Credentials Committee the Chair declared a Quorum to be present.

RECOGNITION OF RETIREMENT OF CHANCELLOR

Judge E. R. Tavender, Chancellor of the Diocese for 11 years, came to the platform to a standing ovation, and the Bishop, on behalf of Synod, made a presentation to him in recognition of his service to the Diocese and to the Bishop.

GREETINGS

Greetings to the Synod were received by cablegram from the World Council of Churches meeting in Nairobi — "Greetings, prayers and thoughts with you and all Synod".

Greetings were also received from the Rev. Canon D. D. G. Tatchell, Canadian Delegate — "May Synod be fruitful to advance our common life and tasks. The Primate sends prayerful greetings for successful Sessions".

NOTICES OF MOTION

There were no further Notices of Motion.

The Very Rev. D. J. Carter then took the Chair for the Report on the Bishop's Charge.

REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE

The Report on the Bishop's Charge was presented by the Rev. Canon E. A. Weare, Chairman of the Committee and is appended.

MOVED by the Rev. Canon E. A. Weare

SECONDED by Miss Alice Howson

THAT the Report of the Committee on the Bishop's Charge be received. — CARRIED.

The Bishop then returned to the Chair.

RECOGNITION

The Bishop extended recognition to representatives of the National Church who were present; The Ven. G. E. Hobson, (Director, Pensions Division); The Rev. Clarke Raymond, (Executive Director of Programming); and Mr. John Ligertwood, C.A., (General Treasurer).

REPORT ON FINANCES OF DIOCESE

MOVED by Mr. R. A. Baines

(12)

SECONDED by Mr. J. A. Askew

THAT this Synod of the Diocese of Calgary receive the Budget for 1976 as set forth and refer it to the Executive Committee for approval and ratification.

Mr. R. A. Baines, Chairman of the Budget Committee, stated that according to the Canons, material for a budget is to go forward to the Parishes by the third quarter of each year. Only four parishes accepted the higher level of 1975 Apportionment requested; therefore, the Committee concluded that, as a whole, the Diocese was not in favour of carrying out the Resolutions of the 1974 Synod. He stated that he believed that a reduced balanced budget was right for '76 but hoped that further apportionment requests will be accepted in order to carry out the Resolutions of the 1974 Synod.

After considerable discussion and some difficulty on the Motion, the Chair felt that the meeting should proceed to the next Report which was that of Programme and Planning for which, this year, a greater portion of time had been allotted and so the following motion was presented:

MOVED by Mr. A. D. Castle

SECONDED by Mr. Gordon White

THAT the motion of the Budget Committee (No. 12) be Tabled until later so that we can go on with the Programme and Planning Committee Report. — CARRIED.

REPORT OF THE PROGRAMME AND PLANNING COMMITTEE PART I

Mrs. F. L. Fenwick as Chairman of this Committee asked that the courtesies of the House be extended to Mr. Allan J. Wolf Leg, of the Blackfoot Reserve, Gleichen.

MOVED by Mr. J. A. Askew

SECONDED by the Rev. Rodney J. Adamson

THAT we extend the courtesies of the House to any other members of the Indian Committee that may be here. — CARRIED.

Mrs. Fenwick then showed slides to accompany the Report of the Programme and Planning Committee. Several areas of concern were discussed by members of the Programme and Planning Committee during this portion of their Report:

Human Life	—Mrs. R. A. Baines
Lay School of Theology	—The Rev. A. J. Challacombe
Celebrations	} —The Rev. Gordon A. Dixon
—10 Days World Development	
—Inter-Faith	
	—Miss Irene Birch

The Session then returned to the 1976 Budget discussion.

INTRODUCTION TO BUDGET

Mr. J. A. Askew, Secretary-Treasurer of the Diocese, introduced the Budget to Synod and then asked Mr. R. A. Baines, Chairman of the Budget Committee, to review the Budget.

Mr. A. D. Castle rose to speak saying he appreciated the comments of Mr. Askew but he would drive home a point. He stated that for some time now this Diocese has not accepted its requested National Church General Synod Apportionment and that it was a disgrace for a Diocese such as Calgary not to be able to accept the National Church request. He suggested that better stewardship on the part of the Diocese was needed to enable Calgary to take its rightful place in this area.

Mr. R. A. Baines presented the three motions from the Budget Committee including Motion No. 12 which was tabled earlier in the day.

MOVED by Mr. R. A. Baines

SECONDED by Mr. J. A. Askew

(12)

THAT this Synod of the Diocese of Calgary receive the Budget for 1976 as set forth and refer it to the Executive Committee for approval and ratification.

MOVED by Mr. R. A. Baines

(13)

SECONDED by Mr. J. A. Askew

WHEREAS the 1976 Budget has been proposed to the parishes and apportionment has been accepted; and

WHEREAS the 1976 Budget has been received by the Synod; and

WHEREAS the funding of various new proposals requires careful consideration,

THIS SYNOD directs the Programme and Planning Committee to consider the implementation of any proposal together with the recommended funding of such proposals accepted by this Synod, for inclusion in the 1977 Budget estimates.

MOVED by Mr. R. A. Baines

(13A)

SECONDED by Mr. J. A. Askew

WHEREAS the 1974 Synod directed the Executive Committee to take steps to implement the minimum stipend recommendations proposed by the Stipend Review Committee, which have not yet been fully implemented; and

WHEREAS the 1974 Synod directed the Executive Committee provide an additional Hospital Chaplain; and

WHEREAS the preliminary 1976 Budget and Apportionment requested of the Parishes provided for the funding of the costs of the above mentioned programs; and

WHEREAS the parishes were not prepared to accept the preliminary budget and thus not prepared to fund the above mentioned programs,

THAT this Synod recognize that the parishes are not prepared to fund these programs at this time and therefore this Synod does rescind these respective motions of the 1974 Synod.

In speaking to the Motions he stated that it was almost impossible at this time to come forward with suggestions for '76 and then fund it; if it is something special we can then get out a special appeal but for longer term items, even for the year 1976, it is not possible as projects go to the Planning Committee and then come back to the Executive Committee. He asked that Synod pass Motion No. 13, and then present the other resolutions again.

There followed considerable discussion from the Floor with many delegates asking questions in respect to the manner in which the National Apportionment was arrived at; whether in reducing grants to non-self-supporting Parishes it meant cutting back clerical stipends in those parishes; the matter of the Secretary-Treasurer's salary; what stipend increase is spoken of in the Motions?

Mr. Baines answered these questions. He pointed out that the National Church Apportionment was calculated by the General Synod Budget Committee and really has little relationship to the Diocesan budget. He understands that the method or formula now being used is being reviewed. The matter of the Secretary-Treasurer's salary was a personal decision of the Secretary-Treasurer; however he agreed that it was unlikely that the Diocese would be able to employ a new Secretary-Treasurer at the present salary arrangement. Some Delegates still found it difficult to satisfy their questions and the Rev. E. W. Clarke suggested that we seem to be always budgeting for deficits and perhaps we have to be prepared to do only that work for which we have the funds. Dr. C. E. Challice rose to say that it was non-

sense for this Synod to approve of work to be done but fail to provide the money. If the delegates are not prepared to provide the funds, they should vote against the resolutions.

A NOTICE OF MOTION from the Floor was accepted by the Chair.

MOVED by Dr. C. E. Challice

SECONDED by Mr. A. D. Castle

THAT all three motions be voted on by Orders.

Mr. Castle referred to the Constitution regarding votes by Orders (Page 8, Section 19), that only a "request" by two members was necessary for this action.

Archdeacon R. Axon pointed out that the acceptance of the Budget was really the responsibility of the Executive Committee and that this Synod should not take any action which would add to the Budget. He suggested that the problem was really a lack of stewardship and that some effort should be made to revive the Stewardship Committee.

Mr. W. R. Morris of Medicine Hat urged that a greater effort should be made toward selling the Budget to the Parishes.

It being 12:00 noon the Chairman set further discussion over until the Saturday Session.

Noonday Prayers were said by the Rev. A. W. Wilcox following which lunch was served in St. Peter's Hall.

AFTERNOON SESSION, FRIDAY, NOVEMBER 28, 1975

HELD IN ST. PETER'S CHURCH HALL

The Session reconvened at 1:20 p.m.

The Chairman ruled that the reception of the Written Reports scheduled for this time be set over to Saturday morning to make room for the National Church presentation. Also, the three Motions of the Budget Committee (Nos. 12, 13 and 13A) were set over to 1:30 p.m. Saturday afternoon.

NOTICES OF MOTION

(19) MOVED by the Very Rev. D. J. Carter

SECONDED by Mrs. F. L. Fenwick

THAT this Synod reaffirms its commitment to the "Principles of Faith and Order" set forth in the Principles of Union, as a basis for further negotiations with the Christian Church (Disciples of Christ), The United Church of Canada, and other Christian communions in Canada.

(20) MOVED by the Very Rev. D. J. Carter

SECONDED by Mrs. F. L. Fenwick

THAT this Synod affirms its commitment to the achievement of union with the Christian Church (Disciples of Christ) in Canada and the United Church of Canada and other Christian Churches.

NATIONAL CHURCH

Three representatives from National Church were present, the Ven. G. E. Hobson, the Rev. Clarke Raymond and Mr. John Ligertwood; also, The Rt. Rev. T. D. B. Ragg, Bishop of Huron, was present.

The Chair then turned the meeting over to the Rev. Clarke Raymond, Executive Director of Program. He said their presentation would be in two

parts; the first would be taken by the Director of Pensions, Archdeacon Hobson, and the second part by himself.

Archdeacon G. E. Hobson stated there were a number of publications giving full information on the Pension and related plans and these were available through Church House. He fully outlined the Pension Plan, its background and the many benefits accruing to the clergy from the Plan. He pointed out that because of the success of the Plan, the age of retirement had been reduced and in recent years there had been increases in the benefits paid, to keep them more in line with today's inflationary trend. He made special mention of the Registered Retirement Savings Plan which would assist clergy to build a fund to assist in purchasing a house following their retirement, and the Life Insurance coverage which he was glad to see had been doubled in the Diocese of Calgary in recent months.

The Rev. Clarke Raymond opened his presentation with a review of the National Program. It was his plan to have the Synod delegates divide into small groups for full discussion of the presentations and then return to a full session when the National Church representatives would endeavour to answer any questions which had evolved from these group discussions.

Mr. Raymond said he appreciated the opportunity to present what he termed his "Report to the Shareholders" wherein he could outline the problems of General Synod and their relation to a Diocesan Synod. He felt that the first problem was the sharing of these common problems. The second was to really solve the problems of Stewardship, and the third to share with all the Dioceses the resources which are available to them through National Offices.

Rev. Clarke Raymond referred to the National Church Project Book. He pointed out that this provided all the information on National Church outreach — purposes and goals; sources of funding and details of the various projects both at home and overseas. The Project Book is prepared annually and is available to all Parishes and should be studied and used by all. Any Parish can designate part of its Apportionment to a special area if it so desires through the Diocesan Apportionment and can use the Project Book in connection with its own projects.

Mr. John Ligertwood, C.A., (General Treasurer of the National Church) then spoke to the session and outlined briefly the money required by the National Church and showed how their apportionments were made up and where the money is spent. He said "Apportionments are a free-will offering to National Church for At Home and Overseas!" He provided some information on the relationship between the National Church and the Diocese of Calgary Apportionment to General Synod in which he illustrated that the Calgary Apportionment was in a fair relationship to other Dioceses and in line with the whole National Church.

Bishop T. D. B. Ragg then took the floor and addressed the Session speaking as a member of the Diocese of Huron. He first asked — how do we achieve the funding needed to enable the Church of God to go forward? "Your Bishop said last night 'We are always in a Budget Crisis'." This is true of every Parish and every Diocese and Committee, but we all need budgets; we all need to move ahead, all achieving what we feel God wants us to do.

Bishop Ragg then proceeded to share with the Synod, a method of trying to overcome these recurring budget crises, which has been used in the Diocese of Huron for some time and has worked well. The main need is "Budget Interpretation" in the Parishes. In the Diocese of Huron a number of systems have been developed over the year, principally because you cannot come back with the same system year after year and time after time. Change is necessary if only for the sake of maintaining interest. For the last two years what have been called "Bishop's Eucharists" have been used, where the Bishop and selected Lay persons visited deaneries and with various simple tools, (some of which Bishop Ragg demonstrated) explained and interpreted the Budget to the Lay people. Over the past five years the

Diocese has not had to face a very serious budget problem, certainly not the same problems as previously. During the last few years 48% of their income has been allocated to the National Church.

Bishop Ragg showed some pictures and ran a tape to illustrate the type of program followed and said that these tools were reproduced for \$10.00 to \$15.00 each and were available to each Parish. The whole Diocese had used these at the Parish level.

Bishop Ragg's presentation was enthusiastically received.

The Session was then divided into 16 groups to discuss the presentation of National Church. They joined their groups at 2:40 p.m. to return to open Session by 3:20 p.m.

Session reconvened at 3:30 p.m.

BIBLE SOCIETY

The Rev. Randolph Mohr of the Canadian Bible Society then spoke to the Session mentioning various folders, booklets, etc., available to the Clergy and thanking everyone for their continued support of the Society.

Since the Archdeacon of Calgary, The Ven. R. B. Crowder, was out of the country at this time, the Rev. Allan Challacombe, (Regional Dean of Calgary) was asked to work with the Resource people at the head table.

The Chair was again turned over to the Rev. Clarke Raymond to answer questions from the Groups who had now returned from their discussion period, and also to hear their reports. The matter of communication — between National Church and parishes, and between the Diocesan Office and the parishes — seemed to be of considerable concern in the Groups. They were told that the information was all there if they would only ask for it and read what was sent out to them and if the clergy made sure that information was passed on to their parishes through the Vestry and other means, such as bulletins, etc. The Rev. Clarke Raymond then thanked the delegates saying that it was important for National Church to come out and be with them and important that their communications be open and continuing.

The Bishop returned to the Chair, remarking that he was greatly encouraged by the spirit of love evident in our sessions and that hope and encouragement were the true qualities of our debate.

CHURCH EXTENSION COMMITTEE REPORT

The Rev. Canon W. I. D. Smith introduced the report as Chairman of the Committee. They had three reports to deal with — Church Extension, Executive Committee and Hull Committee. He asked Mr. Fred Scott to report on the 13 Resolutions which came out of their meeting of November 12, 1975, which are included in the Committee Report as Addenda, and also to review the Report for the Session.

MOVED by the Rev. Canon W. I. D. Smith

(14)

SECONDED by Mr. F. L. Scott

THAT the Report of the Church Extension Committee be received by this Synod and that it be referred to the Executive Committee and that Synod delegates make it the object of prayer and study and to direct any suggestions or comments in regard thereto in writing to the Executive Committee not later than February 15th, 1976. — CARRIED.

MOVED by the Very Rev. D. J. Carter

(15)

SECONDED by Mr. J. A. Askew

THAT this Synod ratify the action of the Executive Committee in the 13 Resolutions which were evolved from the Church Extension Report.

AN AMENDMENT WAS MOVED by Mr. Fred L. Scott
SECONDED by the Very Rev. D. J. Carter
THAT the following paragraph be added to the Motion:

AND THAT the Hull Committee report on all other matters contained in the Church Extension Committee Report.

The AMENDMENT was put to the meeting and CARRIED.

The MOTION as Amended was put to the meeting and CARRIED.

The Session recessed at 5:20 p.m. until Saturday morning. Evensong was sung in St. Peter's Church at 5:30 p.m. by the Very Rev. D. J. Carter and the Cathedral Choir.

A Synod Dinner, chaired by the Bishop, was held in the Jubilee Auditorium Social Room commencing at 7:00 p.m. at which time the Guest Speaker was the Rt. Rev. T. D. B. Ragg, Bishop of Huron. The speaker was introduced by the Rev. E. J. Shilliday and thanked by the Very Rev. D. J. Carter.

MORNING SESSION, SATURDAY, NOVEMBER 29th, 1975

Mattins was said in St. Peter's Church at 7:30 a.m. by the Rev. J. G. Heald and the Rev. P. K. Yip, following which the Holy Eucharist was celebrated by the Very Rev. D. J. Carter assisted by the Rev. Canon J. J. van der Leest, the Rev. J. G. Heald and the Rev. P. K. Yip. At this Service the New Canadian Rite was used.

The Business Session commenced at 9:10 a.m. in St. Peter's Church Hall under the Chairmanship of the Bishop who opened the proceedings with Prayer.

NOTICE OF MOTION

(21) MOVED by Mr. Ed Thompson

SECONDED by the Rev. Canon C. A. McMullen

THAT the Diocese of Calgary select and take on specific projects of the National Church's mission work, and publicize these throughout the parishes, with a view to making apportionments and the Anglican Appeal more effective.

RECEPTION OF REPORTS

Mr. James A. Askew, Secretary-Treasurer, then listed the following printed reports to be received as circulated.

1. Episcopal Acts.
2. Diocesan Archivist.
3. Camp Kananaskis.
4. Programme and Planning.
5. Diocesan Mission Committee.
6. The Sower.
7. Anglican Church Women.
8. Church Extension Committee.
9. Christian Education Director.
10. Executive Committee.
11. Secretary-Treasurer.
12. State of the Church.
13. Hull Committee.
14. Youth Core Group.
15. Diocesan Hospital Chaplaincy.
16. University Chaplain.

MOVED by Mr. James A. Askew

SECONDED by the Very Rev. D. J. Carter

THAT these reports be received as printed and circulated. — CARRIED.

It was agreed that comments might be made on the reports as they were presented and any pertinent resolutions would be considered.

REPORT OF THE YOUTH CORE GROUP

Miss Heather Peckover presented this report after being introduced by Miss Irene Birch. Miss Peckover, not being a delegate, had been given the courtesies of the House at the first Session.

Mr. Randall Smith presented the Summary of Resolutions from Youth Synod '75.

MOVED by Mr. Randall Smith

(17)

SECONDED by Mr. Gregg Perry

THAT WHEREAS The delegates at the Youth Synod have committed themselves to encourage greater participation among young people in all church activities; to support the vanning program and Camp Kananskis; and to promote lay leadership training;

BE IT RESOLVED THAT the Synod promote spiritual renewal by means of:

- a) programs of Biblical education for adults and youth with a view to committed action;
- b) stressing the importance of family worship in the home;
- c) opportunities for periodic re-affirmation of our individual commitment to Our Lord;
- d) programs of pastoral training for laity to equip them to share in Christ's service.

The Bishop reminded the Synod that this was an encouraging show of the dedication of our youth.

The Rev. Chas. Alexander spoke to the Motion and stated that if Synod passed the Motion, it should also pass further Motions to bring it into effect.

The Motion was put to the House and CARRIED.

MOVED by Miss Judy Slater

(16)

SECONDED by the Very Rev. D. J. Carter

BE IT RESOLVED THAT this Synod directs the Diocesan Mission Committee to approach the Public School Systems in this Diocese concerning the implementation of optional Christian Education in the school systems, and that this be done as far as possible with the co-operation of Calgary Inter-Faith.

Miss Judy Slater spoke to this Motion expressing the concern of the delegates that there just wasn't any opportunity for Christian Education for young people in the society of today.

The Very Rev. D. J. Carter in speaking to the Motion said that this was a project that he had worked on for about two years, with many long and difficult meetings. The breadth of interest was shown in the widespread concern in religious education in all sectors of society and the keen interest being shown in the courses offered by the Department of Religious Studies at the University of Calgary. He said there is in society still a fair number of people who want to be involved in this kind of expression, and suggested that perhaps now is the time to re-introduce it into the school system.

The Rev. D. E. Brown of Lacombe told the session that they had a very good curriculum in their schools for Grades 5, 6 and 7 which the County of

Lacombe would be more than happy to share with others. The first curriculum concerns the Old Testament and the second curriculum the New Testament.

At this point the Chair asked the Rev. R. O. Andrews to act as time-keeper in order to keep the agenda moving forward.

AN AMENDMENT WAS MOVED by the Rev. Canon J. J. van der Leest
SECONDED by Mr. Philip Clarke

THAT the words "Programme and Planning Committee to set up a Religious Education Committee" replace "Diocesan Mission Committee".

Dean D. J. Carter asked that this Amendment be defeated.

The Rev. A. J. Challacombe spoke against the Motion and suggested that if it is passed the Synod propose it be referred to the Executive Committee.

The Rev. Canon van der Leest spoke for his Amendment stating that the idea was for the Programme and Planning Committee to act as a co-ordinating committee, not to do the work themselves; the Mission Committee is a sub-committee of the Programme and Planning Committee and that is why he asked them to have a sub-committee appointed.

The AMENDMENT was put to the House and was LOST.

Miss A Howson was then given permission to speak on the subject of religious education in our schools, reminding the meeting that this problem is not new; it is approximately 40 years old and covers many years and hours of work with people in government, school boards, etc. Religious education is an "Option" in some high schools. She felt that as far as possible our efforts must be co-ordinated with Inter-Faith for any success. She said it would be a great thing to have some form of religious education in the schools, but you have to be careful of the definition of religious education — a history of the church, etc., is acceptable, but "evangelical" education is absolutely out.

Mr. Peter Cooper of Stettler said that hundreds are in agreement but he felt that to secure acceptance by public authorities a further amendment was needed, and he was prepared to so move.

AN AMENDMENT WAS MOVED by Mr. Peter Cooper

SECONDED by the Rev. Norman A. Boxall

THAT the word "Christian" be deleted and the word "religious" put in its place.

The Rev. David E. Brown said that if you take out the word "Christian" you defeat the whole purpose of the original motion. The Minister of Education for the Province of Alberta has already put his blessing on this program. He suggested the best way would be to go through the Superintendent of Schools for the County.

The vote on the AMENDMENT OF COOPER/BOXALL was LOST.

Mr. Martin Buck spoke to the Motion saying that this is a Motion he is very emotional about — some of his Grades 7 and 8 students do not know anything about church and religion. "Evangelism" was not the intent of the Course, he said.

The original Motion was put to the meeting and CARRIED.

(16)

REPORT OF PROGRAMME AND PLANNING COMMITTEE — PART II

Stewardship — Mrs. F. L. Fenwick, Chairman of Programme and Planning Committee, reported that three programs were examined and that the Programme and Planning Committee, working with the Bishop, have been developing a stewardship program which will be "kicked off" in the Spring.

Camp Kananaskis — David Illsley, in speaking further to the Report presented, asked that parishes provide the lumber necessary to carry out the repairs required and for which the Committee had only found a small amount of funds.

Mrs. Fenwick then took the floor to explain to Synod the three reports were being presented in the manner they were. She said they were trying to provide some "input" for parishes so that they would know what the Programme and Planning Committee was trying to do and then return to the Committee with the responses from the parishes. This was the reason the Committee had requested thirty minutes to present the three reports.

Social Action — from the National Level. Mr. J. S. Woods presented a progress report which the Programme and Planning Committee felt would come more alive for them through this Synod than through a written report in the mails.

The Regional Dean of Calgary, the Rev. A. J. Challacombe, took the chair for the next presentation.

ORDINATION OF WOMEN TO THE PRIESTHOOD

The Bishop spoke on resolutions passed at General Synod, and read the Resolution passed at the House of Bishops on the Ordination of Women. The Chair entertained questions on this, but there were none.

CHURCH UNION

MOVED by the Very Rev. D. J. Carter

(19)

SECONDED by Mrs. F. L. Fenwick

THAT this Synod reaffirms its commitment to the "Principles of Faith and Order set forth in the Principles of Union, as a basis for further negotiations with the Christian Church (Disciples of Christ), The United Church of Canada, and other Christian communions in Canada.

The Rev. Clarke Raymond, Executive Director, Program, National Church, spoke to this Motion saying that it is the Primate's concern that in the Canadian Church we really do direct the Diocesan and Provincial level to the questions regarding Church Union as presented in the Church Union Report.

The question was put to the meeting and CARRIED.

MOVED by the Very Rev. D. J. Carter

(20)

SECONDED by Mrs. F. L. Fenwick

THAT this Synod affirms its commitment to the achievement of union with the Christian Church (Disciples of Christ) in Canada and the United Church of Canada and other Christian Churches.

The Rev. R. J. Adamson spoke saying that in the rural areas it is not possible to carry on ministry without some sort of ministry with most of the other churches. The time is not right for an organic union but he would like to see the Diocese affirm the Principles of Union. In the meantime, he would like to see, with encouragement of Synod, joint missionary concerns which require a certain leadership on the part of the Bishop, on the part of the rest of us, to begin to do some things with other Christian bodies. There are a number of Christian bodies in communion with each other but who have not achieved nor desire to achieve, union.

AN AMENDMENT WAS MOVED by the Rev. Canon J. J. van der Leest

SECONDED by Mr. Gregg Perry

THAT the word "organic" be inserted before "union" in Motion No. 20.

After much discussion the question was put to the floor and the AMENDMENT TO MOTION No. 20 was LOST.

The Very Rev. D. J. Carter spoke in defence of his motion saying that he believed that God's Holy Spirit had led him to express his life in terms of co-operation and love with all Christian people. In his Inner City work of the Cathedral he works together with two Roman Catholic Sisters.

The Question on Motion No. 20 was put and CARRIED.

The Chair was then turned back to the Bishop.

Motions 8, 9 and 10 were then brought to the floor by Mr. J. A. Askew with the revisions agreed upon by the Movers and Seconders being brought to the attention of the Session.

MOVED by Mrs. F. L. Fenwick

(8)

SECONDED by the Rev. J. R. Flagler

THAT this Synod of the Diocese of Calgary commend the Rev. Ben S. Hall on his report and instruct the Executive Committee to appoint a Task Force to further study towards funding the proposal suggested at the end of the Report in order to provide pastoral care to the Native People in the suggested new form of ministry.

MOVED by Mr. George Fox

(9)

SECONDED by the Rev. D. A. Ellis

THAT the Committee on Native People be recognized as the Interim Committee to develop the guidelines for the implementation of the proposals put forward by the Rev. Ben S. Hall, and to meet with the Task Force on funding.

MOVED by Mr. George Fox

(10)

SECONDED by the Rev. D. A. Ellis.

THAT the Synod of the Diocese of Calgary recognize the need to have a full-time priest on each reserve in the Diocese and that the necessary steps be taken to provide for this immediately.

Mrs. F. L. Fenwick, Chairman of Programme and Planning, then asked Mr. Allan Wolf Leg of the Blackfoot Reserve to speak to the three Motions as she felt his comments would reflect the feeling of the Indian People more effectively.

Mr. Wolf Leg asked the Session to remember that his Parish was a little different. He asked that we look at the lack of a resident minister on the Reserve as a lack of spirit of the church (as represented by the Diocese) because without that spirit what resolves is "routine".

There is a need for the type of approach available only when a resident priest is on the Reserve. There is a pragmatic approach as well as program approach. We are looking at Indian issues and, he asked, are we looking at issues or Indian lives? When you are reaching out for understanding, it has many arms. We have watched because we are told that you people have the answers; we are waiting. We need the spirit of the church in the form of a minister . . . in the form of a resident minister.

The Rev. J. R. Flagler also spoke to Motion No. 8, saying that he felt every effort should be made to have a resident minister.

The Question on Motion No. 8 was put to the floor and CARRIED.

Mr. George Fox, of St. John the Divine, Gleichen, then spoke to Motion No. 9. He spoke of his work with young people, with their new ways of thinking which is much different than the children of 20 years ago. He said

that the Native People are asking this Synod only for a full time parish priest. He went on to say that they would never hold grudges against the white people because they have done a tremendous job of building North America, but the idea is that we have to learn to share and that is why you and I are here. I am asking you for your help. Mr. Fox then repeated the Prayer his father said at the beginning of the winter and again at the end of winter.

"Oh, Thou the Creator of all living,
Listen to me as I begin to talk to you.
I am poor and helpless,
Have mercy on me.
Help me to become more like Thee,
You are strong and wonderful —
This is the way I like to be.
Father, we are grateful to you in helping us to
pull through the cold winter.
We are now able to walk happily on the green grass
during the coming summer.
Make us strong like the Buffalo so that
I could protect my children and my people.
Make us bright like the morning Star, Sun and Moon,
So that I could direct the True Light to all people.
Make me wise as an owl so that I could turn our head
Around to resist all evil.
Oh, Holy One, help me to lead my children by my hand so that
I could direct and lead them to all that is good.
I am not asking you for 100 years but I am asking you to
Let me live on this Earth as long as I can."

The Session then recessed for lunch.

AFTERNOON SESSION, SATURDAY, NOVEMBER 29th, 1975

The Session reconvened at 1:30 p.m. with the Bishop in the Chair.

NOTICES OF MOTION

(22) MOVED by the Rev. R. J. Adamson

SECONDED by the Rev. Chas. Alexander

THAT this Synod instruct the Executive Committee to make a financial appeal in 1976 to raise the additional funds required to implement the motions of the Synod of 1974; that this appeal be tied to these specific needs; and that this amount be added to the Budget for 1976.

(23) MOVED by Mrs. R. A. Baines

SECONDED by Mr. John Lawrence

THAT we affirm our Bishop's naming of this Synod as the "Rejoice Synod".

THE REV. BEN S. HALL REPORT as continued from Friday Afternoon.

The Rev. Ben S. Hall took the floor to speak to his Report on the year he had spent on the Reserve at Gleichen, stressing not only the need for a resident priest but the need for a team approach, a communal approach, and the necessity for Native involvement on this team.

Motion No. 9 was then put to the House and CARRIED.

The Rev. D. A. Ellis, as Seconder of Motion No. 10, then spoke to the Motion saying that it is the first motion to come from the Committee on Native Peoples and of prime concern to the Committee. He said it requires

immediate action for all Reserves and they wanted Synod to know that this is their priority concern.

Mr. George Fox also spoke to his Motion on behalf of his People. He said his people had elected him to represent them at this Synod, and they said to him "We have great confidence in you to really go out there and speak on our behalf and convince our White Brothers that we have a full time priest on the Reserve." The only thing I have done is really pray about it and I hope that all Synod will pray about it, and "I hope that this is the last Synod that my People will be here asking that my People have a full time Priest on the Reserve. We will not come back."

The Rev. L. F. Lee spoke in favour of Motion No. 10. He said he agreed with the problems involved; however, he thought we must look at the reality of the situation as to how we are going to finance this program. This motion has come from the Committee on Native People and he wondered if they have considered how we will finance this motion.

The Rev. E. W. Clarke agreed with the Rev. L. F. Lee saying that in 1961, '63, '65, '72 and '73 we passed exactly the same motion. For the last 15 years we have done nothing about it. If we pass this Motion we have to find \$45,000.00 to put three priests on the Reserves. He said he was not against finding priests for the Reserves; he was saying that if we pass this Motion without doing anything about it we are giving the Indian People false hope and this is dishonest.

The Rev. R. J. Adamson said we must not say again what we do not mean.

The Rev. P. K. Yip disagreed with Father Lee. He said we should learn something from the missionaries. They go ahead and "do" something and then come back for the money. We may not be able to put three priests on the Reserves at the start but we can start with one. If we pass this Motion we must go ahead and do it.

Dr. C. E. Challice said he supported the principle of the motion but he insisted on pointing out that any Parish voting in favour of the motion must accept the fact that they are increasing their apportionment.

Mr. A. Wolfleg, in defense of his Motion, said that we're not asking a lot of money from the Diocese and referred to Motion No. 8 and Motion No. 9. He reminded the Session that Motion No. 10 just says that the Synod of the Diocese "recognize the need" to have a full time priest and the necessary steps should be taken immediately.

Mrs. Rose Potts, Brocket, spoke. She was sure that if there was a minister found he could stay on the Reserve. There have been too many meetings where people talk about the same thing over and over again. The Indian people are saying, we want your support. We are hearing "there is no money", but there is a need. Who do we turn to when there is no minister available? "Is all this talk about Jesus Christ's love just money? I am sure there must be a way to get a minister on every Reserve. There has to be. The people are getting tired of hearing 'agreed, but we have no money'. You have taken away the things that we believed in but what have you given us? There is no ministry we can identify with, and we learn all this for nothing? Most of the Indian people now don't know what to believe. The time has come when we must mean it when we say we are going to do something constructive for the Indian people."

The Rev. C. D. Chew spoke saying there is another way of attacking the whole thing and that might be that we send men like George Fox and others who are able to speak for their people and could be persuaded or perhaps feel that God is calling them, for training.

AN AMENDMENT WAS MOVED by the Rev. R. O. Andrews
SECONDED by the Rev. Canon J. J. van der Leest

THAT Motion No. 10 be changed to read "That the Synod of the Diocese of Calgary recognize the need to have a full-time priest on each Reserve in the Diocese, and that immediate steps be taken by the Executive Committee to look for the funds needed to provide this ministry.

The Rev. D. H. Rogers said the time has come to do something constructive. We recognize this. The Bishop has some ideas and he is constantly working on it. This amendment will give more time to implement some of the things that we now have in mind.

Mr. J. A. Askew rose to speak, "I am against this amendment; all we are proposing to do is to authorize the work, but then let someone else find the funds. This is completely irresponsible: this Synod and Synods past have shown this same irresponsibility in approving resolutions which require funds to implement and then all the delegates go home forgetting all about the funding and simply saying — 'Let someone else find the money!' It is utterly irresponsible of this Synod to say — 'Let the Executive Committee find the money'; or 'Let's have a special appeal'. Special appeals do not work. No, this Synod today, if it approves of this motion must be prepared to pledge sufficient funds for these priests and for the extra Hospital Chaplain. This means an additional 25% of our 1976 Budget, and every Parish must pledge today that they will provide an additional 25% of their accepted '76 Apportionment, for the purpose of carrying out the work required by the motions."

The Rev. David E. Brown said that he didn't believe we have the confidence of the Indian people. Motion No. 10 is all we need.

MOVED by the Very Rev. D. J. Carter

SECONDED by the Rev. A. J. Challacombe

THAT the question on the Amendment now be put. — CARRIED.

Miss A. Howson spoke on a point of procedure saying that the Amendment is so worded that it is impossible to put the Amendment without the Motion.

The Amendment to Motion No. 10 was put to the House and DEFEATED.

The Motion, No. 10, was then put to the House and CARRIED.

The Bishop thanked the Session for sharing in this debate and for the sensitivity shown. He said that if we can find the funds we must also find the men to undertake the ministry.

The Very Rev. D. J. Carter assumed the Chair.

REPORT OF THE ANGLICAN CHURCH WOMEN

Mrs. W. I. D. Smith said she had been asked to speak further to her Report. She said there is a rumor about that the A.C.W. is dead; it is suffering from integration. "We are very much alive." The Rev. J. R. Flagler and the Rev. A. W. Wilcox asked that copies of Mrs. Smith's comments be made available.

REPORT OF THE CHRISTIAN EDUCATION DIRECTOR

Miss Isabel Forbes spoke briefly referring to our most valuable resources as being the human resource and the Diocese of Calgary is very fortunate in this regard, and thanked Mrs. F. L. Fenwick for bringing it to life. She introduced several young people present who have gone into isolated areas in the Diocese, met people on the Peigan Reserve, the Sarcee Reserve, and many other places; Liz Davenport, Jane Oliver, Nora Beaumont and Lois White.

In the area of Church-at-Home Miss Forbes recognized Mrs. Rose Howell, Mrs. Olga Droppo and Mrs. Ellen Lee for the terrific job they have

done in the preparation and mailing of this material; also to the many committee members from Camp Kananaskis. She also mentioned Teacher Training Workshops and thanked the clergy and the teachers. The Core Group was also commended by Miss Forbes and she again thanked all those who helped in the work of the church, for the human resources, for without them she couldn't do her work at all.

The Dean expressed the Diocese's thanks to Miss Forbes.

THE SOWER — The Rev. J. B. Parrick had three things to say.

- 1) The people of the Sower were very sorry the October and November issues had not been received (postal strike), and there would probably be a double issue for December.
- 2) Finances — the money has not been coming in; take the message back to your parishes.
- 3) Advertising — The Sower is in the advertising business and would delegates please recommend it to their parishes.

THEOLOGY '76 — The Rev. A. J. Challacombe reported that this is a National Church project for May, 1976, at Huron College, London, Ontario. The purpose is to equip God's people for the work of their ministry. Eight delegates will be chosen from the Diocese of Calgary to attend.

UNFINISHED BUSINESS

The Bishop then resumed the Chair.

The Very Rev. D. J. Carter drew the attention of the meeting to the sale of a record by the Choir of the Cathedral of Christmas and Advent music. The proceeds of the sale are to help the choir travel to England in the summer of 1976. The Dean presented a copy of the record to the Bishop.

The Session was then directed to return to the Motions of the Budget Committee.

MOVED by Mr. R. A. Baines

(12)

SECONDED by Mr. J. A. Askew

THAT this Synod of the Diocese of Calgary receive the Budget for 1976 as set forth and refer it to the Executive Committee for approval and ratification.

With the permission of the Synod the Chair ruled that this motion be Tabled for later in the day.

MOVED by Mr. R. A. Baines

(13)

SECONDED by Mr. J. A. Askew

WHEREAS the 1976 Budget has been proposed to the parishes and apportionment has been accepted; and

WHEREAS the 1976 Budget has been received by the Synod; and

WHEREAS the funding of various new proposals requires careful consideration;

THIS SYNOD directs the Programme and Planning Committee to consider the implementation of any proposal together with the recommended Funding of such proposals accepted by this Synod, for inclusion in the 1977 Budget estimates.

MOVED by Mr. R. A. Baines

(13A)

SECONDED by Mr. J. A. Askew

WHEREAS the 1974 Synod directed the Executive Committee to take

steps to implement the minimum stipend recommendations proposed by the Stipend Review Committee, which have not yet been fully implemented; and

WHEREAS the 1974 Synod directed the Executive Committee provide an additional Hospital Chaplain; and

WHEREAS the preliminary 1976 Budget and Apportionment requested of the Parishes provided for the funding of the costs of the above-mentioned programs; and

WHEREAS the parishes were not prepared to accept the preliminary budget and thus not prepared to fund the above-mentioned programs;

THAT this Synod recognize that the parishes are not prepared to fund these programs at this time and therefore this Synod does rescind these respective motions of the 1974 Synod.

Mr. R. A. Baines in speaking to these motions said we must have the means and ways to carry out the directions of this Synod and the Synods which have gone before it. He hoped Synod would have the credibility that seemed to be lacking a half hour ago. He would like to see Motion No. 13A put on the floor and defeated, and in defeating it, each should go home and convert the wardens to christianity and commit the wardens to increasing their Parish apportionment by about 25%. He said that if the delegates didn't take that approach they are not taking the last motion in a responsible fashion.

Mr. J. A. Askew said that so much of our business is discussed and looked upon in an irresponsible manner . . . "I should be very happy if I could say to George Fox and Allan Wolf Leg and Caroline Bastien that we had a priest for them and also that we had the money to pay those priests to be there, but in looking facts in the face it is a ridiculous situation when this Synod acts in such a manner as it has done for the last fifteen years in voting action requiring the expenditure of funds but making no provision for providing those funds."

The Rev. E. W. Clarke told the meeting that we owe Mr. Baines and Mr. Askew and members of their committee an apology for putting them in the position that we did.

- 1) "The Parish of St. Andrews are accepting and support these proposals. We will accept at this point a 25% increase in our Apportionment to see that this is done and I hope that everyone also here will do the same."
- 2) All Saints, Calgary, also rose to accept.
- 3) Mr. Arthur Gray, Pincher Creek - Cowley, also accepted on behalf of his Parish.
- 4) The Rev. R. Davenport — "I have committed my life to Christ and I have also committed my pocket book. I give my 10% tithe a week and I challenge everyone else here to do the same."
- 5) The Rev. Francis S. Fry of the Church of Transfiguration pledged 25% increase for his Parish.
- 6) St. Edmund's, Bowness, also made this pledge.

The Bishop reminded the Session that if they defeated this Motion it meant that they were going to do what the people above were doing — increase their apportionment 25%. Mr. R. A. Baines said that at this point of time he was personally convinced that we have the message that the Executive Committee requires to deal with the Budget and to deal with the apportionment in accordance with the Canons.

The Bishop reminded the delegates that promises are to be taken seriously.

The Question on Motion No. 13A was put to the House and LOST.

Mr. R. A. Baines requested permission of the House to withdraw Motions 12 and 13 and this was voted on and PERMISSION GRANTED; MOTIONS 12 and 13 WERE WITHDRAWN.

MOVED by Mr. Ed. Thompson

(21)

SECONDED by the Rev. Canon C. A. McMullen

THAT the Diocese of Calgary select and take on specific projects of the National Church's Mission work, and publicize those throughout the Parishes, with a view to making apportionments and the Anglican Appeal more effective.

MOVED by the Rev. R. J. Adamson

(22)

SECONDED by the Rev. Chas. Alexander

THAT this Synod instruct the Executive Committee to make a financial appeal in 1976 to raise the additional funds required to implement the motions of the Synod of 1974; that this appeal be tied to these specific needs; and that this amount be added to the Budget for 1976.

Mr. Ed. Thompson spoke to his Motion saying that the idea was that in the Project Book we have a number of specific projects and he felt that this really was an improvement and people gave because they knew what they were giving to.

The Rev. Canon J. J. van der Leest said that selecting a project was at one time encouraged but General Synod found it didn't work out in practice. Since last year General Synod has withdrawn the whole matter of the Diocese supporting any specific project. The only thing we can do is to select a project and use it as an example of what Mission can be.

The Rev. Clarke Raymond, National Church, said that it is true that the procedure has changed somewhat, but Canon J. J. van der Leest is quite right. There is no reason why a Diocese could not take a couple of projects and follow them up on an information basis.

The Question on Motion No. 21 was put to the House and CARRIED.

The Rev. R. J. Adamson spoke to his Motion, No. 22, and said that in the light of previous discussions he and his Seconder would withdraw this Motion but they would like to have the privilege of making a couple of comments about it. They would agree that a motion such as No. 22 is really a stop-gap measure and it seems the only way is to increase the Budget and then go out and get the funds. He appealed to the Diocese to implement a proper stewardship campaign and Programme and Planning begin to prepare a package that can be used in the Diocese in a way to personalize the way in which our money is spent in the parish and outside.

Permission was granted to withdraw Motion No. 22.

REJOICE SYNOD

MOVED by Mrs. R. A. Baines

(23)

SECONDED by Mr. John Lawrence

THAT we affirm our Bishop's naming of this Synod as the "Rejoice Synod".

Mrs. R. A. Baines spoke saying that we really are in a privileged position to have the problems we have; we do have the spiritual and material means, and we should rejoice that the Lord chose us to work at resolving these problems.

The Question was put to the meeting and CARRIED.

MOVED by the Rev. Canon J. J. van der Leest

(7)

SECONDED by the Rev. Gordon A. Dixon

WHEREAS numerous social problems are confronting all members of our society which demand action or legislation from the Government and/or other agencies; and

WHEREAS our present participation in "Inter-Faith" is not sufficient to discuss and deal with these matters from the Christian point of view;

THIS SYNOD urges the Programme and Planning Committee to set up a Sub-Committee on Social Action in order to discuss social problems in the light of the Gospel, to provide representation at "Inter-Faith, "Ten Days", etc., to channel any information from these groups back to the Diocesan and Parish levels and to promote the necessary action.

Canon J. J. van der Leest in speaking to his motion said that it comes out of the Mission Report. He is quite sure that the Mission Committee work, together with Inter-Faith, is quite important. Inter-Faith can only be practical and workable if there is input from all the churches.

The Rev. Gordon A. Dixon, as Seconder to the Motion, said that nothing or very little has happened in the past two years and he is concerned about this. Some of the projects in the Church cannot be successful unless we are willing to carry on a long range development of people.

Mrs. F. L. Fenwick of the Programme and Planning Committee said the Committee was having difficulty with this Motion. They hadn't set up a sub-committee on Social Action because they felt they could get so inundated with committees that they would immobilize themselves. They strongly suggested that if there are social problems that demand action Synod get three or four people to work out and forward their recommendations to Inter-Faith. We have an Inter-Faith representative in the person of Mrs. Catherine Evamy.

After some further discussion the Question was put to the House and CARRIED.

MOVED by the Rev. J. B. Patrick

(18)

SECONDED by Mrs. F. L. Fenwick

THAT this Synod ratify the recommendation of the Executive Committee that the Clergy Life Insurance coverage be increased from \$5,000.00 to \$10,000.00 through the National Church.

The Bishop asked the Secretary-Treasurer for figures as to cost, which were reported as \$1.80 per month per parish, and \$1.80 per month for the priest.

AN AMENDMENT WAS MOVED by Mr. Ed. Thompson

SECONDED by the Rev. E. W. Clarke

THAT the amount of life insurance be changed to \$25,000.00.

Dr. C. E. Challice questioned the ability of this Synod to make such a change and to represent Parishes.

The Amendment was put to the House and was DEFEATED.

Motion No. 18 was put to the House and CARRIED.

The Bishop then gave the floor to the Rev. Clarke Raymond, Executive Director of Program, National Church, Toronto. He expressed his thanks to the Bishop and to Synod for the opportunity to participate in our Synod. He said he had noticed several points in which he was convinced there was a National interest.

1) The concern expressed for getting together in the social action concerns

indicated need for co-operation. It would be great to share our experience with you.

- 2) Spiritual renewal is a major National concern at this time.
- 3) Concern for Native Peoples is a National concern.

GREETINGS

MOVED by the Rev. E. W. Clarke

SECONDED by the Rev. R. O. Andrews.

THAT Greetings from this Synod be sent to Bishop and Mrs. Calvert.
— CARRIED.

MINUTES

MOVED by the Rev. Canon J. J. van der Leest

(24)

SECONDED by the Very Rev. D. J. Carter

THAT after the Minutes of the Synod have been approved by the Bishop and his Assessor, they be printed and distributed to the members of the Synod. — CARRIED.

MOVED by the Rev. Canon J. J. van der Leest

(25)

SECONDED by the Very Rev. D. J. Carter

THAT all Committee Reports after corrections, be included with the proceedings of Synod printing and circulated to the Delegates, together with a confirmation of the Minutes. — CARRIED.

VOTES OF THANKS

On behalf of the Synod the Rev. C. D. Chew proposed the following votes of thanks:

- 1) To our hosts, the Parishes of the Cathedral Church of the Redeemer, and St. Peter's, Calgary;
- 2) To the Organist and Choir of the Cathedral for the beautiful service on Thursday evening;
- 3) To the ladies of St. Peter's for the lunches and all other tasks they undertook;
- 4) To Whitburn Florists for the floral decorations;
- 5) To the Guest Speaker at the Dinner, the Rt. Rev. T. D. B. Ragg;
- 6) To the National Church Staff, the Ven. G. E. Hobson, the Rev. L. Clarke Raymond, and Mr. John Ligertwood for their presentation and offer of support;
- 7) To the Synod Office Staff, Miss Carol Hookway and Mr. James Askew, for the large amount of work involved in Synod preparations; and to Mrs. Phyllis McNally, Mrs. Joyce Elliott, and Mrs. Marjorie Martin of St. Peter's for their work during the Session;
- 8) To the Honorary Secretaries, the Rev. Canon J. J. van der Leest and Mr. Philip Clarke;
- 9) To the Very Rev. D. J. Carter and the Regional Dean, the Rev. A. J. Challacombe, for sharing the duties of the Chair with the Bishop;
- 10) To all delegates for coming and taking part in the Synod, with special thanks from the Bishop;
- 11) To Mr. J. A.S. McDonald, the Assessor;
- 12) To the Bishop for Chairing the Synod and for his infinite patience, his good humor, his diplomacy, compassion and love expressed so many,

many times and in so many, many different ways;

13) To all others who in any way assisted in making the Synod such a success.

— CARRIED WITH ACCLAIM.

The Bishop addressed a final word to all present saying that as we close our Synod we realize we have worked very hard and I think here and there we have made **problems** for some. "If there is anything amiss in the manner in which we conducted our business which has caused sorrow, please forgive; it is not intended. More than that we have placed on ourselves a great obligation; we have accepted a great challenge. We have done it in Faith and we will fulfill it.

"We have also had a most sensitive and moving response from those people mentioned in the Extension report. I reiterate what I said in the Charge; there will be nothing done without consultation with all those concerned. We just thank you people, involved and dedicated people who are so concerned. Thank you for accepting the Reports as you were asked to do; for study and prayer with all of us. Thank you for meeting the challenges, in meeting our brothers and sisters on the Reserves; if we move together there is no other result but a happy issue out of all our problems. Rejoice!

MOVED by the Very Rev. D. J. Carter

SECONDED by Mr. Gregg Perry

THAT there being no further business, the Synod stand adjourned.

— CARRIED.

The Bishop pronounced the Blessing and the meeting adjourned at 4:45 p.m.

The Minutes have been approved by:

Bishop MORSE: Calgary.
Solicitor and Assessor: J. A. S. McDonald.



The Bishop's Charge

to

THE DIOCESAN SYNOD

ASSEMBLED IN CALGARY

on

THURSDAY, NOVEMBER 27th, A.D. 1975

The 87th Year of the Diocese of Calgary

The Diocese of Calgary

MEETING IN SYNOD

Thursday, November 27, 1975

SPECIAL GREETINGS:

THE RT. REV. DAVID RAGG, Bishop of Huron and son of the third Bishop of Calgary.

Members of National Staff who have come to share our Synod:

ARCHDEACON HOBSON, Director of Pensions.

MR. JOHN LIGERTWOOD, General Treasurer.

THE REV. CLARKE RAYMOND, Director of Program.

THE BISHOP'S CHARGE

Brothers and Sisters in Christ:

I greet you in the Name of the Lord

PB pg. 584
St. James
v. 14-16

A week ago yesterday I stood with three of my brother clergy in a little church in one of the smaller towns of the Diocese. Before us were three of our people who had asked for Anointing and Laying on of Hands — the ministry of consolation and healing. Earlier in the evening we had had a meal with the gathered congregation from the scattered communities of the parish, followed by a Eucharist and the Induction of the new priest. Then there was that warm moment of fellowship celebrated with tea, coffee and cakes and, suddenly, just as we were about to leave, we were asked to minister this simple, lovely and powerful sacramental act for three who had expressed their need. The folk gathered again in the church and the age old affirmation of God's care and love took place.

Two weeks ago Saturday at our Youth Synod, over one hundred and fifty people solemnly and joyfully re-committed themselves to Christ and reaffirmed their faith. At the Eucharist on the night before I had noticed one young woman who remained at the Communion rail through several series of communicants. On the Saturday morning she told me that as she knelt Jesus had come through to her in the deepest personal way and when she finally rose from her knees she walked as one set free.

During this Fall some one hundred and forty people registered for the eight two-hour sessions of the Lay School of Theology as arranged through the Program Committee.

These are but a few examples, for everywhere there are signs of that "new dispensation of Grace", of which I spoke to you last year in my Charge at Lethbridge. The Holy Spirit works without ceasing but there are times when we seem to be generally unaware of His Presence, blind and deaf to what He is doing and can do if we open our lives to Him. The "new dispensation" if I may properly call it that, is evident in an awakening, a stirring and a readiness to see and hear, and a sense of expectancy because suddenly all that the Bible says is coming alive and happening, in our time, and to us. One of the senior Prelates of the Roman Catholic Church, Cardinal Suenens has written a book in which he describes, and comments on, this widespread reawakening. He calls his book — A NEW PENTECOST.

One of the phenomena of this present day experience of the power of the Holy Spirit — is its quality of gentleness. The old harsh discrimination which suggested an exclusive grouping of those who were enlightened and blessed — this is entirely absent. Those who have already been quickened and given new insights have no sense of superiority, they are just glad at what's happened to them and they want to share it — so that even a staid old conservative like me can feel happy and at home with them!

This new dispensation is for all of us. There is no aristocracy of those who are "with it", and there are no lines drawn—no other barriers than the ones which we erect around our own lives and which only we can remove. What is happening is happening for all of us and is available to all of us. Nor do we have to do anything spectacular to express what comes to us—the spectacular things happen inside. The spirit who brings joy, also is the spirit of discipline. Often our silence is more eloquent than any sounds we might make.

This same exciting and very personal experience is being realized across the country. We have seen it in various national meetings and in General Synod when the most agonizing and contentious issues were dealt with in a greater spirit of harmony and sensitive concern than I have ever seen before in that forum. In

response to all this we are being called to share in Theology '76 — a very unappealing name for a very promising enterprise. You will hear more about it later in the agenda. We will have the opportunity of sending eight of our people to be part of a gathering of three hundred. These three hundred will have ten days as a community gathered to study the Scriptures as they touch our lives, to pray and meditate. The skills and insights they develop are to be shared when they return home. Perhaps there is a danger here — a danger of over-organization. God follows his own agenda, and is not bound by ours. Let us pray that Theology '76 may be kept as free and flexible as possible. At any rate, it is a response which deserves our support — and — an opportunity which we should not want to miss.

**Blackfoot
Sarcee
Peigan
and
Blood
Parishes**

One of our continuing concerns is how best to respond to our brothers and sisters in the Blackfoot, Sarcee, Peigan and Blood parishes. Last Sunday week we had a great service at St. John's, Gleichen. The church was full and we celebrated, rejoiced and feasted together. Today I wear proudly the beaded pectoral Cross which they gave me at that time. The Blood parish has a resident priest; the Sarcee parish is served as part of the complex of Sarcee, Okotoks and Midnapore; the Peigan are ministered to by the priest at Fort Macleod, nineteen miles away. The Blackfoot parish is cared for by Mr. George Fox and Mr. Arthur A Youngman, Diocesan Lay Readers, with the Rev. Jack Dalton attending for Holy Communion and on other occasions when his ministry is requested. No one could be more aware than I as to how greatly the folk of these parishes want a resident priest, and no one could be more aware of the material difficulties. Whatever we are able to do in the immediate future, our long range prayer and plan should be that from among the people themselves — a ministry be called forth, recognized and consecrated. That day will be a great day for all of us — because then the dignity, the human skills, the rich traditions of our brothers will have found their place among us to the Glory of God and the increase of His Kingdom. I pray for that day.

All these opportunities, challenges and blessings are so engaging that they make the practical considerations of finance, etc., unattractive by comparison. Yet these hopeful and exciting things together are exactly the reason why balance sheets and budget are vitally important. The quality of our stewardship is an inescapable evidence of the quality of our Commitment. As I looked back over my Charges another recurring theme is budget crisis. We are always in a budget crisis — but today it is a very, very serious crisis, sharply aggravated by the devastating inflation which has made things tough for all of us. I believe that we will make a break-through to new levels of more appropriate giving. I believe, also, that those who have an above average affluence should be approached in some special way in the interest of our Diocesan economy. I am sure that if the Diocesan interest were properly presented to them they would respond as they do so generously to the projects and claims of the secular world.

Whatever our means, each of us must face our own responsibility first with honest prayer and genuine openness.

In this whole area of finance one of our gravest problems is Church extension — what form it should take and how to fund it. Increasing urban populations and that same devilish inflation have made the problem more difficult than ever. Our new parish in the northwest, St. James, is thriving and has really outgrown its rented accommodation. Instead of founding a new parish in the south, we have relocated the Church of the Holy Nativity in a new building — at a cost immensely beyond that of our estimate of four years ago when the project was first discussed . . . but still the cities grow and the young families with children are out there in the new developments. It is our responsibility to be there too, but it is incredibly expensive. We have kept up, and will continue to maintain a dialogue with other Christian churches as to joint projects.

During the Synod you will be presented with a

very comprehensive and detailed report from the Church Extension Committee. It is the fruit of some very hard work by a number of Laymen who have special competence for making such a study. It is vital that all of us understand the nature and status of this report with its propositions. Some of its recommendations will come through to you as radical, some as distressing since they seem to threaten the life of your parish. You have our guarantee that at this time this report is for information, study and prayer only, and that nothing from it will be implemented without further careful investigation, and the involvement and consultation of all those concerned. If it does seem to threaten your parish, please do not react angrily — pray for patience that all may be drawn together for the fulfillment of God's will in the very best use of the resources we have. Without prejudgment — might it not be a glorious adventure if you at St. "X" 's were out together in a new area using your experience and your material resources as the new St. "X" 's. moved by the Spirit of God to bring his Good News and His ministry to a building community, rather than back on the old scene struggling to make ends meet in a situation where your material and people resources are shrinking . . . Think on it!

REJOICE!

In 1970 we followed a trend and came together in what we chose to call a RENEWAL SYNOD. Perhaps we might like to call this one the REJOICE SYNOD — because God has taken us at our word and He has been renewing us. That's the wonder of His working — He takes our efforts, our commitment, our puzzling, our planning, and our seeming failures, and breathes His Spirit into them. Then things begin to change — and sometimes change so much that we hardly realize that we had anything to do with their beginnings. God can make much of very little — and when we give Him our faithfulness there is no end to what can happen. Looking back over Executive and other Committee meetings — we see much that appears disordered, disconnected, repetitive and untidy. Sometimes we have been dismayed and even angry at what appeared to us. But

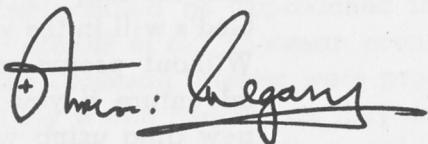
God has used it all and He is bringing it together to fulfill His Will for us at this time. Our part is to be faithful in our believing, and to love one another.

"O tarry thou the Lord's leisure, let thy heart take courage, be strong, and wait on Him!"

And again I say REJOICE!

With all my love,

Your Bishop,


+
John: Hogan

EPISCOPAL ACTS

CONFIRMATIONS (up to and including October 15, 1975)

JUNIORS	SENIORS	TOTAL
Boys 198	Girls 272	Male 39
		Female 59
		568
Total Confirmations reported at 1974 Synod (2 years)		1,202
Total Confirmations since Bishop's Consecration		5,397
Admissions from the Church of Rome (since 1974 Synod)		13
Admissions from the Church of Rome reported Synod 1974 (2 years)		24

TRANSFERRED TO THIS DIOCESE FROM 1974 SYNOD

The Rev. Lloyd V. Gedge —Incumbent, Hanna et al.
 The Rev. Errol J. Shilliday —Incumbent, St. Stephen's, Calgary.

TRANSFERRED FROM THIS DIOCESE FROM 1974 SYNOD

The Rev. B. L. Aylard —To Diocese of Athabasca.
 The Rev. Dr. F.H. W. Crabb —To Diocese of Athabasca.
 The Rev. C. T. Gale —To Diocese of Edmonton.
 The Rev. R. A. Hunt —To Diocese of New Westminster.
 The Ven. C. M. Starr —To Diocese of Edmonton.

CLERGY ON LEAVE

The Rev. A. H. Bullman.
 The Rev. D. S. McKinnell.
 The Rev. E. A. P. Rowe.
 The Rev. R. G. Stubbs.
 Major the Rev. A. I. Wakeling.

CHANGES WITHIN THE DIOCESE

The Rev. N. A. Boxall —From St. Edmund, Calgary, to Stettler et al.
 The Rev. E. H. Christmas —From Good Shepherd, Calgary, to Chaplain (P) Col. Belcher Hospital (D.V.A.).
 The Rev. A. N. Gale —St. Augustine, Calgary, to Non-Parochial.
 The Rev. B. S. Hall —St. John the Divine, Gleichen, to Non-Parochial.
 The Rev. D. B. E. Hoskin —Assistant St. Augustine, Lethbridge, to Fort Macleod with Brocket.
 The Rev. C. E. Mortimer —From Big Country Parish (Castor) to Brooks-Bassano.
 The Rev. Canon C.A. McMullen —From Stettler to St. Luke's, Red Deer.
 The Rev. D. H. Rogers —From Non-Parochial to Big Country Parish.
 The Rev. W. R. Stringer —From Brooks-Bassano, to Pincher Creek (Foothills Mission).

APPOINTMENTS

The Rev. C. D. Chew —Chairman, Matrimonial Commission, December 12, 1974.
 The Rev. A. W. Wilcox —Member, Matrimonial Commission, November 28, 1974.
 The Rev. C. A. McMullen —Honorary Canon of the Cathedral (without title) January 6, 1975.
 The Rev. Canon F. A. Dykes —Honorary Canon of St. Matthew, January 6, 1975.

The Rev. D. P. Pasterfield — Chairman, Bishop's Chaplain's, November 29, 1974.
The Rev. J. B. Patrick — Chairman, Editorial Board, Sower, 1974.
The Rev. J. L. Dalton — Regional Dean, Drumheller, July 1, 1975.

CONSECRATION OF CHURCH — St. George, Stettler, March 9, 1975.

REPORTS
FROM
THE
COMMITTEES
OF
THE
DIOCESE
OF
CALGARY

1975 SYNOD

REPORT OF THE EXECUTIVE COMMITTEE

To Members of the Synod of the Diocese of Calgary:

Ladies and Gentlemen:

The Executive Committee has met four times since the last Synod. One further meeting will be held during the life of this Synod, but record of attendance will not be available for this report. Following is the record of attendance of its members at the four meetings:

The Bishop	4	Mr. J. A. S. McDonald,	
The Very Rev. D. J. Carter	3	Solicitor	4
The Ven. R. B. Crowder	4	Mr. J. A. Askew	3
The Rev. T. J. Dunn	4	Mr. Peter Cooper	4
The Rev. Chas. Alexander	3	Mrs. F. Herr	2
Canon J. J. van der Leest	3	Mr. R. B. McMullen	4
The Rev. L. F. Lee	4	Mr. W. Robinson	1
The Rev. J. B. Patrick	4	Mr. R. A. Baines	3
Canon W. I. D. Smith	4	Mrs. F. L. Fenwick	4
The Rev. J. R. Flagler	4	Dr. C. E. Challice	3
The Rev. R. O. Andrews	3	Mr. Gregg Perry	3
The Rev. A. J. Challacombe	4	Mr. J. C. Wrenshall	4
Judge E. R. Tavender,		Mr. J. S. Woods	2
Chancellor	1	Mr. Grant Devonshire	3

The Minutes of the Executive Committee meetings are circulated to all the Clergy (Incumbents and assistants) and are made available to and discussed with the wardens of all Parishes. These Minutes are very comprehensive and contain a complete record of not only what the Executive does but also records the progress and life and work of the whole Diocese. These can be considered an essential part of the history of the Diocese and it should be of interest to all Anglicans in the Diocese that these Minutes, dating from the year 1889, are available for perusal by anyone.

Perhaps it is time to remind the Diocese just what the Executive Committee is and what are its powers. The Synod of the Diocese of Calgary consists of the Bishop of the Diocese, of the Clergy of the said Diocese licensed by the Bishop, of the Chancellor (if any), of the Solicitor of the Diocese, of the Registrar of the Diocese, and of the representatives of the Laity duly elected. The Synod is a corporation. The Constitution of the Synod requires that "there shall be a Standing Committee of the Synod which shall be called the Executive Committee". It takes care of the business of the Synod whilst the Synod is not actually in session. In other words, it is "A Synod between Synods".

The responsibility of the Executive Committee is large and subsequently so is the responsibility of each of its members. All members of the Executive have to leave behind their local or parochial loyalties and become a part of the whole Synod of the Diocese. This is sometimes a very difficult thing to do and it is to the credit of all members that they endeavour to do their duty in the best possible way. The Executive Committee comes in for a great deal of criticism, most of which is unfounded and mostly as the result of lack of knowledge or selfism.

Respectfully submitted,

JAMES A. ASKEW, Secretary-Treasurer.

REPORT OF THE SECRETARY-TREASURER

To the Members of the Synod of the Diocese of Calgary:

Ladies and Gentlemen:

The audited Financial Statements for the year 1974, with comparative figures for 1973, have been circulated to all Incumbents and Churchwardens

of the Diocese, and notice was given to all Parish Corporations to make these available to Lay Delegates.

The most important and significant portion of the statement is that of statement No. 3, which shows an Excess of Expenditures over Income of \$25,799. This, of course, made necessary the re-vamping of the 1975 Budget to include the borrowing of funds to pay 1974 bills and such borrowing created an additional item of expense in the 1975 Budget of Interest on the loan. In addition, of course, the Deficit became a necessary extra in the 1975 Budget. This, coupled with the failure of the Parishes to provide all requested Apportionment for 1975, resulted in a Deficit Budget for 1975, making necessary a special appeal in the Fall of 1975.

Schedule 1 of the Statement shows clearly the expenditures in 1974, and in comparing the figures with those of 1973 note should be made of the very slight increase in the Administration costs compared with the increase in Outreach. I must warn the Diocese that it cannot expect that the Administration costs can be held down in the future.

The other important section is Schedule 2 and Statement 6, both of which concern Church Extension Funds. Careful note should be taken of the cash flow in this area during the past few years. This has been heavily weighted one way — out — and as a result the Fund is almost depleted in available funds. With the planned building program for 1975 taking most of the Fund so that it will indeed be depleted completely by the end of that year and if the cash flow inward does not change dramatically for the better, then there will be little, if any, funds available for Church Extension for some years. It will require a new attitude on the part of all those Parishes who now have Church Extension Fund loans to speed up and increase copiously their repayments to the Fund, and additionally there will have to be established a new policy of every parish family making an additional contribution to the Church Extension Fund, such contribution to be an annual levy placed upon all Anglicans in the Diocese. I suggest that all Anglicans in the Diocese consider this matter quite seriously.

Another area to which I call attention is the State of the Church Report which accompanies this report. It will be noted that some items of Parish Income and Expenditure show an increase over the corresponding figures for 1973. Whilst this may appear to be encouraging, when consideration is given to the rate of inflation and a comparison made it will be seen that the increase is no reason to afford complacency.

It should be noted that total number of members on Parish Rolls remains reasonably constant over the last several years and whilst this may be regarded as satisfactory from some points of view, it may give cause for concern as to the Anglican missionary Endeavour within the Diocese. Perhaps more disturbing statistics are those of Average Attendance and Identifiable regular givers — both approximately only 20% of the total number of members. Does this mean that the Church is not being supported by 80% of its members either with time or talents?

This Statistical report is worth a great deal of study by all in the Diocese — Clergy and Lay.

So much for 1974. The year 1975 has been so far an interesting one. The Diocese commenced operations with a Deficit Budget caused by a Deficit in operating in 1974 plus a shortfall in Apportionment expectations from the Parishes. To overcome this Deficit a special appeal — Anglican Appeal '75 — was planned for the Fall and launched on September 21st. To time of writing the returns have been disappointing; however this may be due to some parishes delaying their campaign for a number of reasons. The success of the campaign will enable the Diocese to fulfill its commitments and especially those commitments to the Appeal for the North and the National Church.

In looking ahead to 1976 your Budget Committee did an excellent job in producing and circulating in July the 1976 Budgetary Projection and Apportionment.

tionment list. Parish response to the requested Apportionment has been rather slower than was hoped for, but it is gratifying to see that with a few exceptions the acceptances have been reasonable. It must be said that should the Accepted Apportionment figure fall short of required \$235,500.00 then revisions in the Budget will have to be made. It may well be that some items of expenditure will have to be drastically curtailed if the Diocese is to have a balanced budget in 1976, should both the appeal and requested Apportionments fail to reach their objective.

All of which is respectfully submitted,

JAMES A. ASKEW,
Secretary-Treasurer.

STATE OF THE CHURCH
DIOCESAN STATISTICS
(From the Parish Annual Returns 1974)

	STATISTICS FOR			
	1974	1973	1972	1971
A. MINISTRIES				
1. Bishops	1	1	1	1
2. Clergy	84	90	86	85
3. Church Army — full time	1	2	2	2
4. Lay Readers	53	45	40	47
B. CONSECRATIONS, ORDINATIONS, etc.				
1. Priests	—	1	2	1
2. Deacons	1	2	1	—
C. PARISHES				
1. Self-supporting	42	37	39	34
2. Assisted	14	15	14	17
D. POPULATION				
1. Total Members on Parish Rolls	29,391	30,353	29,307	30,278
2. Confirmed Persons on Rolls	16,803	16,667	12,927	14,766
3. Communicants in Easter Octave	14,727	9,307	8,966	9,569
4. Identifiable Regular Givers	6,028	5,651	5,333	5,966
5. Average attendance Sunday Services	6,237	4,695	4,593	5,898
CHURCH/SUNDAY SCHOOLS				
1. Schools	77	74	64	71
2. Number of Teachers	366	410	400	457
3. Number of Pupils	2,694	2,601	2,579	3,757
4. Church at Home (pupils)	500	500	—	—
PARISH RECORDS				
1. Baptisms	846	786	718	822
2. Confirmations	698	574	535	647
3. Received from other Communions	19	6	11	38
4. Marriages	517	489	509	510
5. Funerals	664	613	650	542
ORGANIZATIONS				
1. Anglican Church Women members	1,184	1,267	1,854	1,418
2. Other Women's Group members	1,079	967	821	898
3. Men's Group members	230	183	289	373
4. Other Adult group members	635	609	363	515
5. Youth group members	884	1,038	1,305	1,602

REPORT OF THE HULL COMMITTEE

To Members of the Synod of the Diocese of Calgary:

Ladies and Gentlemen:

The Hull Committee met five times during the period since last Synod, with its main business being that of administration of the Church Extension Fund. This aspect of their activities kept the Committee not only busy but very concerned over the demands for funds so much in excess of those available. The Church Extension Fund is almost depleted at this moment and the flow the other way — very slow. For example, to the end of August 1975, approximately \$70,000.00 had flowed out, but only approximately \$16,000.00 had come back and it appears that this trend is being continued for the balance of the year. Whilst it is too early to single out any particular Parish as delinquent, the Committee does appeal to all those Parishes who have Church Extension Fund loans to make every effort to increase their repayments to the fund.

Your attention is drawn to Statement 6 and Schedule 2 of the year-end Financial Statements and the Auditor's Report.

The other area in which the Hull Committee is involved is, of course, the Hull Trust Fund and here the Committee is in close consultation with the Trustee, the Royal Trust Company, in an effort to maintain the Fund Corpus at the best level to give the best return by the way of income. The statement of the income and disbursements thereof is contained in Schedule 3 of the Auditor's Report. Attention is also drawn to the notes at the back of the Financial report relative to the Hull Trust Fund.

Respectfully submitted,

JAMES A. ASKEW
Secretary-Treasurer.

REPORT OF THE YOUTH CORE GROUP

Bishop Goodman, Members of Synod:

The Youth Core Group is a body of upwards of twenty-five young people with an open membership (i.e. all who will may come) which was initiated at the Youth Synod in October 1974. Our purpose is to promote and co-ordinate Christian activities through the youth of the Diocese. In the past year, we have seen the participation of young people in monthly Eucharists of fellowship and praise, with our Bishop taking part in as many as possible. We have responded to many other invitations to take part in services in various parishes, providing a musical ministry and speakers. Retreats, at Medicine Hat and Camp Kananaskis, were well attended and great fellowship and growth in Christ were in evidence. Also, contact has been maintained with the larger AYM bodies through conferences in Edmonton and at General Synod.

Through our meetings and various activities, the Core Group is developing into a Christian community, one in which we are able to encourage each other to grow in the faith and which we see continually growing in number. We have tended to avoid structure, although we have attempted to create one, which attempt failed largely because we tried to go too far too fast. We are thankful for the encouragement and direction we have been given by our Bishop, by Isabel Forbes, and by many members of the clergy.

We have found this year that there are many dedicated young Christians scattered throughout the Diocese, and that there are also many young people in need of the fresh discovery of life in Christ. To this end, we feel there is a need for Biblical education which continues after confirmation throughout our lives. If there is little interest on the part of adults to grow in the love and knowledge of Christ, there is little to make us suppose that the youth

will be motivated to it. We need an example, not only in church, but in our homes, which should be focal points of Christian worship and love, where the whole family belongs to a parish. Together we will work toward this goal. We should frequently renew our commitment to the person of Jesus, and not to some committee or group **only**. Then, we, the people of God, both young and those not quite as young, can and must find the ministry or work for Christ which Our Lord has called us to. To meet these needs, we suggest and offer our support of the following projects.

- to initiate groups of people in various locations to act as Christian education material resource centres, gathering Bible and Christian life study aids (books and tapes) and encouraging their use in the parishes.
- to organize on-going series of retreats and seminars for adult and youth groups to help explore the richness of the life in Christ and to develop our talents given us for His service.
- to provide specific training for various types of service (i.e. Lay Readers; ministry to the sick, to the aged, to the dying; youth ministry; etc.).
- encouraging a greater sense of Christian commitment by initiating small supper meetings of Christian people of all ages and sharing with each other the joys and sorrows of our experience.

Respectfully submitted,

THE YOUTH CORE GROUP.

REPORT OF THE DIOCESAN HOSPITAL CHAPLAINCY

The Diocesan Hospital Chaplain ministers to Anglican patients in the Calgary, General, Holy Cross and Rockyview Hospitals in Calgary. The Rev. N. A. Boxall served as Chaplain to Foothills Hospital until June 1975. Parish clergy minister to patients in the Nursing Homes, Auxiliary Hospitals and Senior citizens' Lodges in their parish areas.

PURPOSE OF CHAPLAIN. His prime concern is ministering the healing love of Christ to out-of-town patients, and those who are seriously ill, in co-operation with the parish clergy. There is also a considerable ministry to those at present out of touch with the Church, who are often led to renew their faith in a time of personal crisis, as well as ministry to accident victims, families of patients, long-term patients and those in need of emergency baptism.

LAY VISITORS. The lay visitors continue their faithful, caring ministry in assisting the Chaplain with keeping records and visiting patients, who greatly appreciate their concern and support.

HOSPITAL PASTORAL CARE COMMITTEES. The Chaplain continues to work with the Pastoral Care Committees of the three hospitals, being Chairman of the Holy Cross - Rockyview Joint Committee. He is also active with the organization of the annual Visitors' Workshops shared by Calgary Hospitals for training lay persons and clergy in more effective hospital visiting.

LIAISON WITH PARISHES. Mrs. Davenport continues her volunteer service in weekly phone and mail contacts with parishes to advise them of patients in hospital from their parish area. She also orders and mails monthly supplies of the leaflet "Pastoral Visitor", published in the Diocese of Toronto, which is used by many of our parishes, and paid for from the Diocesan Budget.

SERVICE IN HOSPITALS. Weekly Eucharists are celebrated by the Chaplain in the C.R. Chapel at Calgary General. He also shares in the rotation among denominations for the 9:30 a.m. Worship Service, held in all three hospitals, as well as administering the sacrament at patient's bedside in the hospitals every Sunday, and during the week as requested by patients.

To October 1975 the numbers of Communions average 17 per week for the three hospitals.

EXPANSION OF HOSPITALS. It is important to note that, with the continued rapid growth of the City of Calgary, there is a proportionate growth in the numbers of patients in hospital. Calgary General is presently building a seven-storey wing for expanded psychiatric and other services. The Holy Cross has opened another floor in its psychiatric wing in 1975, and plans to remodel another inactive floor for medical patients in the next year. Expansion is also being considered for Rockyview Hospital. All of which reinforces the need for another full-time chaplain if our ministry to patients is to be effective as it should be. At present the three hospitals average 175 patients who are Anglican per day. Guidelines issued by the Canadian Association for Pastoral Education recommend that hospitals have one Chaplain for the first 100 patients, with an additional Chaplain for each further 40 patients. A more effective ministry would be provided by a fulltime Chaplain at the Calgary General Hospital and another at the Holy Cross - Rockyview Hospitals.

Respectfully submitted,

RICHARD DAVENPORT, Chaplain.

REPORT OF THE DIOCESAN ARCHIVIST

Bishop Goodman and Members of Synod:

I am pleased to report that the work of the Archivist has been greatly facilitated by the deposit on "Permanent Loan" with the Library of the University of Calgary. Our Diocesan archival collection now forms part of the Rare Books and Special Collections in the University Library. It is well housed on the top floor of the Library. The Diocese owes a great debt of thanks to the University and its Library staff.

In the course of the last year work has begun on cataloguing the collection. This is an immense task and will take a considerable time to complete.

One of the good features of the preservation of the material is that the University staff have commenced the rebinding on all of our deposited Baptism, Confirmation, Marriage and Burial Registers.

This is a most opportune time for the diocesan archives to receive the older registers and archival material from the parishes. I would be only too pleased to receive the parish material. This in turn will enable us to bring the collection into a more complete condition.

I have mentioned it before but I'll mention it again; Please PRINT in all your Registers; DO NOT WRITE, as often handwriting is most difficult to read. To print is to make it easier on succeeding generations as they seek to decipher our hieroglyphics.

Since the last report to Diocesan Synod two more books related to Diocesan history have gone to press. **Samuel Trivett — Missionary with the Blood Indians** was published and written by myself. It appeared in January 1975. In October the Century Calgary Committee published a number of historical books to mark Calgary's Centennial. One booklet related to the Anglican Churches in the City of Calgary (1883 - 1939) and was compiled by a number of clergy and laity with myself as General Editor. A Centennial history conference took place in May at the University of Calgary and various papers were presented including one on Early Calgary Anglicans. These papers are being published by the University of Calgary. Another article together with a number of color photographs was prepared for The Canadian Antique Collectors' February 1976 issue. This article features our diocesan Cathedral.

Volume Three of the Canadian Episcopate is currently being prepared

by Archdeacon J. W. Carter and myself on behalf of the Canadian Church. We are hopeful it will go to publication during 1976. In September the Honorable Horst A. Schmid, Minister of Culture and Governmental Services, Province of Alberta, requested commencement of a historical book on Anglicans in Alberta. This project has been taken in hand by Canon R. Ivany, Bishop R. J. Pierce and myself.

Our diocesan Cathedral was declared a Registered Heritage Site of the Province of Alberta in September 1974. On September 7, 1975, a special service was held in the Cathedral to unveil the special marker as prepared by the Provincial Government to mark the site. The Honorable Horst A. Schmid unveiled the marker. Noted Canadian author, Mr. James H. Gray, was the speaker. The Cathedral was one of the first three sites in Alberta to be thus designated.

As Archivist I have also made approach to the Provincial Government to have the old St. Paul's Blood School on the Big Island near Fort Macleod designated a heritage site. The Sites Branch have agreed to at least erect a marker along one of the highways to pay tribute to the missionary work of the Anglican Church amongst the Blood Indians.

This year we mark the 100th Anniversary of the Ecclesiastical Province of Rupert's Land. As we celebrate this event we must remember to look ahead to 1978 when we will mark the 100 Anniversary of the first work in our present diocesan boundaries which began with the arrival of the Reverend George McKay at Fort Macleod in 1878.

In Christ,

THE VERY REV. DAVID J. CARTER,
Archivist.

REPORT OF THE COMMITTEE ON CAMP KANANASKIS

Bishop Goodman and Members of Synod:

The 1975 camping season has come and gone and we have had a very exciting season. Our director this year was Mr. Graham Goode who is a Theology student from the Calgary diocese. The use of Theology students from this diocese during the summer, as camp personnel, is a plus in many ways. The rest of the staff were young people from all points of the diocese. The Committee's warmest and deepest thanks go to all of them for the excellent job they did this summer.

Another item we are most pleased about is the return of Camp Chaplain by the clergy. The staff had nothing but praise for the clergy and the job they did at camp. From the few clergy I have talked to, they have enjoyed their stay at camp very much and were really amazed at the amount of teaching that can be done. I think they were all greatly pleased with the results of their labours. Although the Christian Education Programme was very well received there are still a few problems that have to be ironed out by next year.

The overall programme was a success for the limited facilities we have. Some of the activities we offer are canoeing, swimming, hiking, archery, overnight outtrips, crafts, instruction in camp skills and Christian Education. Many children arrive at camp with little or no camping experience; by the time their week's camp is over they go home having learned something in one of the many activities. Giving the children a chance to learn and grow with others in a Christian living setting is the prime purpose of our programme. The many opportunities that arise within each cabin group to encourage Christian living and Christian love are numerous and often quite rewarding for both campers and staff.

The camp and committee are at this time going through a very difficult stage. A revamping of the whole committee structure and policies is re-

quired. All aspects of the camp site are being looked at to try to bring them all to standards set by both provincial government and the Alberta Camping Association. Also, all areas of committee work are being looked at to try to bring camp closer to the people of the diocese. Eventually I hope long range plans and goals can be set up and instituted.

In closing, my thanks go to all the committee members for all the work they have done in the past, in the present and in the future. The Executive Committee for all the support they have given us. To our Lord Bishop for the encouragement and spiritual strength he has given us and finally to Our Lord Jesus Christ who makes it all possible. St. Mark 10: 13-16.

Yours in Christ,

DAVE BROWN,

Chairman, Camp Committee.

REPORT OF THE PROGRAM AND PLANNING COMMITTEE

My Lord Bishop and Members of Synod:

1. **Spiritual Renewal** — Steps taken by this committee to initiate programs in the diocese.

- (A) An executive committee workshop to which Archdeacons and Rural Deans were invited. The Rt. Rev. F. H. W. Crabb led the workshop. The purpose was to examine what the Synod motion meant in terms of diocesan and parish programming, and to provide a nucleus of people throughout the diocese.
- (B) Letters were sent to all parishes in order to:
 - (1) Focus attention on programs of spiritual renewal in their parishes.
 - (2) Share these programs through the diocesan program committee, with the diocese at large.
 - (3) Develop positive programs — involving diocesan people under the guidance of the Bishop that will enrich the spiritual life in the diocese.

These letters were sent out in May. Four parishes have responded. No specific areas of programming were stated.

(C) **Lay School of Theology** — a fall session consisting of 8 weekly sessions at St. Cyprian's Church has been offered to the people of the diocese. These sessions will be taken by:

Dr. Peter Craigie — Old Testament.

The Rev. Allan J. Challacombe — Worship.

(D) The Director of Christian Education and a Lay Reader of the Diocese attended Worship '75 under joint sponsorship of the Diocese of Calgary and the National A.C.W. Unit.

2. **Stewardship** — Three programs were examined to determine the direction of diocesan stewardship. Under the direction of the Bishop a program for the spring of 1976 is being planned.

3. **Social Action** — It was decided that this year we would

- (A) Support social action programs brought to our attention by Interfaith.

- (B) Deal with matters coming to the attention of the Committee.
Two areas to be dealt with are:

- (1) Letter from Pro-life people asking for support of their program.
A short statement from the study on Abortion by the Task Force

on Human Life appointed by the General Synod of the Anglican Church is to be reproduced and sent to all Synod Delegates in hopes it will encourage further study within the Anglican Communion and community as a whole.

(2) Letter from the Rev. Murray Starr, President of Alberta Inter-faith, requesting continuing support for the TV Series "Celebrations", and a renewal of our membership in Alberta Interfaith.

The Churchman paper is now sent to all Anglicans; through this publication we are provided with a constant current source of National and International Social Action projects.

4. **Ministry to Native Peoples** — Since our last Synod the Rev. B. S. Hall has spent a year preparing a report that brings a direction to our ministry to native peoples. This report, along with projected ways and means of implementing a positive program, will be sent to all delegates ahead of Synod in order that responsible action can be taken at Synod.

5. **Camp Kananaskis** — Under the present camp committee a policy manual is being prepared. Recommendations will be brought to Synod.

Consideration should be given by the Executive Committee to the appointment of a staff worker supported by a working management committee.

6. **Synod '77** — A co-ordinating chairman for General Synod 1977 to be held in the Diocese of Calgary, has been appointed in the person of Canon Tatchell.

7. **Summer of Supervision** — The feasibility of a program for theological students in the Diocese of Calgary is being studied by the Rev. D. P. Pasterfield. The cost of budgeting for 1977 will be presented to the Budget Committee.

8. **Clergy Housing** — A report on Clergy housing through the Clergy Retirement Plan and various ways it can be acted on will be presented to Synod.

We hope to have guidelines to determine Clergy housing allowance as requested by the last diocesan synod.

9. **Committees of Synod** — A request was made to the Canons and Constitution Committee to present to Diocesan Synod a plan to provide continuity to diocesan committees.

10. **Stipend Review Committee** — It is suggested that this be an ongoing committee. That it is important that the diocesan budget and finance committee provide representation to this committee.

11. **General Synod** — The Program Committee has requested the report on Synod sent out from the Primate's office to be circulated to Diocesan Synod Delegates and time be allotted on the Diocesan Synod program to allow questions to be put to Synod delegates.

Respectfully submitted,

MARY FENWICK,
Chairman.

REPORT OF THE DIOCESAN MISSION COMMITTEE

The Mission Committee held regular meetings during the year in order to deal with motions presented and passed at the Diocesan Synod 1974 and referred to this Committee, as well as to promote the ongoing Mission of the Church.

It is always tempting to deal with such matters which have immediate

results and where results can be measured in statistics. There are, however, times that a deepening of faith is taking place which can not be measured too well until it starts to bear fruit. For that reason the Church must insist that the best possible seed is being sown and that the growth be nurtured with prayer, love and care.

In May 1975 Agnes Sanford held a Teaching and Healing Mission. Due to her age it was impossible to schedule any meetings outside of Calgary. People from all parts of the Diocese, as well as outside the Diocese, attended and responded favourably.

There were several Evangelistic efforts made by various denominations, such as "Crusade for Christ", the showing of the film "Time to run", etc. The Committee considers that co-operation with these efforts opens the way for further contact with persons who attended such functions, but were left with questions on who want a support of their renewed faith. Many of these persons have their roots in our Church and seek that support in their own Church. Let us thank God, that they were stirred, but don't let us fail them.

The motion of last Synod with regard to new spiritual goals helped a great deal in confronting parishes with the question of actual priorities in personal and parish life. The Mission Committee encouraged the parishes to take time for considering this motion and produced some guidelines for discussion in "Steps into Discipleship". Although we have not received any information as to the use and discussion of "Steps into Discipleship" we trust that all parishes will respond as soon as possible to the Mission Committee in order that we may plan future activities.

The Committee regrets that the Program and Planning Committee has not responded to the motion passed at Synod '74 with the request to set up a Sub-Committee on Social Service. This means that no social problems and legislative measures are being studied on the Diocesan level and no other point of view is heard except that of Interfaith. This also means that representatives on Interfaith and "Ten Days" have no channel to and no means of promoting any action within the Diocese.

Several local missions were held with clergy of our own Diocese conducting these. The Committee is encouraging such exchange of personnel and is ready to suggest names and give any other support needed.

Respectfully submitted,

JOHN J. VAN DER LEST

Chairman of the Diocesan Mission Committee.

REPORT ON THE SOWER

To the Bishop and Members of Synod:

This has been a year of considerable change in the affairs of the "Sower".

It was in June 1974 that the Diocesan Executive Committee approved a suggestion from the Editor of the "Canadian Churchman" that the two papers should be sent together to all Anglicans in the Diocese. This change took effect in January 1975. It seems that, in practice, instead of sending a complete list of names, most parishes sent in a selected list of their reasonably active members, but this has increased our circulation from 3,300 to more than 7,200.

The second change that has been made is that the printing and addressing of the Sower has again been brought back to Calgary. This new arrangement began with the September 1975 issue, which was printed by G. L. Perry Enterprises of Calgary, whose first results have been very satisfactory.

It was decided that this change was necessary because of the very

serious problems experienced with the computerised address lists prepared in Eastern Canada. These have been a source of great frustration as they resulted in annoyance to our readers (who may have received as many as three copies . . . or none!); they have created an enormous amount of unnecessary work for Mr. Geoffrey Bell, our Circulation Manager; and they have caused a considerable amount of unnecessary expense in payments to the Post Office for returned copies. As we seemed to be getting little effective help in correcting the difficulties, it was decided to maintain the address list in Calgary, under Mr. Bell's direct supervision. This should prevent any further repetition of these problems. We are grateful to the parishes for letting us know of changes to their lists, and we ask for continued co-operation in this matter.

The new arrangements will have the additional advantage of substantially reducing the production time of the paper, which will mean that our news should be much more up-to-date.

The new financial arrangements are still being negotiated with the "Canadian Churchman", but they should be less costly for the Diocese.

A third significant change was the resignation of Dean Carter as Chairman of the Editorial Board. We realize that he carries many responsibilities, but were sorry that he felt unable to continue in this particular position. We are pleased, however, that he is able to continue as a member of the Board. We thank him for the excellent leadership which he gave during his years as Chairman.

The financial situation has been a cause of great concern to us. To September 1975, subscription income has been only \$2,767.00, compared with the total of \$5,660.00 received in 1974. Whilst it is now late in the year, I would ask that each delegate to Synod do all that they can at the Parish level to encourage fellow members to pay their 1975 subscriptions, if possible; and certainly those for 1976. We feel that the combined "package" of the Sower and the Churchman is good value for the cost of \$2.00 per year, and each payment will help to improve the Diocesan financial picture.

We are fortunate to have a team of keen and capable writers, business people and photographers who cheerfully give their time to the work of producing the paper. I must say that I am more than a little surprised that Mr. Bell has continued in the position of Circulation Manager despite all the many frustrations of the past year. Needless to say, we are very grateful to him for his devoted service. We have also been specially fortunate to have the services of Mr. John McNabb, who has applied his professional skills to the complicated task of layout since Mrs. Francie Miller left the Diocese during the year.

We are now hoping (naively, perhaps!) that our major problems are behind us, and that we can concentrate on the job of producing a Diocesan paper that is responsible, and yet lively and informative.

But we cannot do that by ourselves. Co-operation from the parishes seems to be growing, but we still need to hear more from every part of the Diocese concerning significant stories and ideas. If we are to produce a paper that covers the whole Diocese, we need to hear from the whole Diocese.

We need, in fact, to hear from **you**. Please don't keep your bright ideas and your lively tidbits of news to yourselves but share them with the rest of the Diocese by means of your Diocesan paper, the Sower.

Respectfully submitted,

(REV.) J. B. PATRICK,

Chairman.

REPORT OF THE DIOCESAN PRESIDENT, ANGLICAN CHURCH WOMEN

My Lord and Members of Synod:

The past year has seen A.C.W. groups active in most parishes of the Diocese. The ever-increasing number of members returning to full-time employment has reduced the attendance at meetings, but a faithful nucleus carries on, planning the women's activities of the parishes.

The Diocesan Board acts as a co-ordinating committee for these groups. An A.C.W. News Letter goes out regularly to each parish. Officers of the Board promote the sale of Pakistani embroideries and Church Calendars; they provide educational and devotional helps, prayer partnerships, materials for Family Life Programmes. Our Supply Secretary tries to see that the Dorcas work of the branches goes where it is most needed. The Life Members of the W.A. are represented on the Board, and each Deanery President is a member.

It is with regret that we see the work of the Junior and Girls' Auxiliaries dwindling. Lack of leaders seems to be the chief cause. We have an excellent Secretary for Girls and Juniors ready to help wherever she can be of use.

The Board also provides Anglican representation for the many Inter-Church and Community Welfare groups which desire A.C.W. members on their boards. Among these we mention Meals-on-Wheels, Riverside Villa (a recovery home for women alcoholics), the Bible Society, the Calgary Council of Churches and the Local Council of Women. We have a representative on the Diocesan Mission Committee and the Women's Committee of Inter-Faith. This year a member of our Board convened the Tea which realized more than \$1,000 for Inter-faith work.

Our Annual Meetings in April were held at the weekend in an attempt to let working women attend. Bishop John Frame of the Diocese of the Yukon was our guest and we deeply appreciated his addresses. However, we were forced to conclude that a weekend Annual kept more women away than it permitted to attend.

Since we no longer receive any direction from a National Board, we are free to adapt our programme to meet any particular need of a parish or the diocese. We ask that A.C.W. groups and rectors work together so that the diminished number of volunteer hours which are available to us may be put to the very best use. Our object in A.C.W. is to provide a fellowship of work, prayer and study for the women of our church. We feel that such a group is a benefit to any parish, and we want to carry on.

Respectfully submitted,

VIOLET SMITH,
President.

REPORT OF THE CHURCH EXTENSION COMMITTEE

My Lord Bishop:

For the second year your Church Extension Committee has met regularly and has searched diligently for some answers to this complex problem. As much as we might desire it, the whole matter of Church Extension will not go away. We have two choices, as a Diocese, we move forward and accept the challenge or to do nothing about it.

If we decide to proceed it will take the full co-operation of the people of the diocese. It may well mean the closing down and/or moving of certain churches. An appeal for money may have to be made to the whole diocese on a pro-rata basis. It will require, on our part, an extensive and intensive educational program and real Christian appreciation of the situation before us.

If we decide to do nothing, or that nothing can be done, we shall not only be neglecting our fellow Anglicans but we shall dwindle in our cause and, financially, in 10-25 years we shall be in a much worse position than we are now. We must be farsighted enough to realize that a number of the city centre churches who have carried a large share of the financial load of the diocese, will be less and less able to do so in the dwindling in numbers and their members becoming older with less income. The money to run this diocese will come from the newer churches, to a larger extent, in the next 10 - 15 - 25 years.

As Chairman, I have been told more than once that we shall have to do away with church buildings. My question has always been "What alternative do you suggest?" (I would dearly love to find one.) Invariably there have been no concrete or specifically helpful suggestions made. It may well be that there must be some adjustment in the type of church building. The Committee is well aware of this.

It must be pointed out that the specific task of the Church Extension Committee is to help parishes become established, or extensions made — land and buildings. We are not unmindful of people and their Christian commitment or lack of it. This aspect is the responsibility of the Mission Committee. That is why the two have been separated. It is too large a field for one Committee.

SOME OBSERVATIONS

1. Our Diocese does not have unlimited funds at our disposal. In fact, they are very limited. (Would all members of Synod please note this and take the message back to their parishes).
2. Land has become so expensive for church sites that it is virtually impossible for a new parish to purchase it on their own.
3. We are NOT looking at church sites for areas under 100,000 people at the present time.
4. It is becoming more and more obvious that new parishes will have to begin in some kind of a portable and continue in the same until a church structure can be built. (This is done with considerable success in some dioceses). This has two advantages:
 - (a) An immediate church centre which is identifiable in the community.
 - (b) If the parish does not become viable the buildings can be moved and the land sold.
5. Should certain churches be moved to areas where they are badly needed and could serve a larger area more efficiently? This is not by any means an easy decision to make. How much should sentiment overrule the economic and practical aspects of the situation?
6. More staff serving from present buildings to serve a larger area seems a sensible thing to do. This too costs money: stipend, travel, housing, etc.
7. Some conversations have taken place with the United Church on the matter of church extension without much success.

COMMENTS

Progress over the past year has not been as great as we would have liked.

1. **St. James.** Unfortunately, we are still looking for a suitable site. Primarily, it is the cost of land. (\$100,000 for about an acre of land).

This parish will serve an area of some 130,000 people. Your Committee and the parish are greatly concerned that nothing definite has yet been settled.

2. **St. Luke's, Forest Lawn.** A lot has been purchased west and across the lane for parking. They are presently working on a plan for enlarging the church.
3. **Rundle Properties.** These are north of Highway No. 1 and east of the Airport. There has been no further development on the church-park concept.
4. **South of Fish Creek (Midnapore).** Tremendous expansion is on the drawing boards for both east and west of the Macleod Trail. This will not come to pass until the route of the Deerfoot Trail is settled.
5. **Okotoks.** New subdivisions are being developed in this area. However, St. Peter's Church has enough land for expansion if and when that is needed.
6. A survey of the whole Diocese has been made by your Committee in the form of a questionnaire. We now have a very good picture of the diocese in terms of present and prospective church extension needs.
7. The new Church of the Holy Nativity will likely be opened and in use by the time Synod meets. The moving of the church site and the building has not been the responsibility of your Committee.

CONCLUSION

The time has come when the Diocese as a whole must accept some financial responsibility for new parishes. A parish can no longer start from "scratch" on its own and make a go of it. This is quite evident from the contents of the report. We must decide what is going to be done.

An Appendix for Synod will be added after a special meeting of the Church Extension, Hull and Executive Committees has been held.

All of which is respectfully submitted,

W. I. D. SMITH, Chairman,
Church Extension Committee.

REPORT OF THE CHRISTIAN EDUCATION DIRECTOR

"Rejoice always, pray constantly, give thanks in all circumstances . . ."
I Thess. 5:17.

This past year there has been much cause for rejoicing, need for prayer and the opportunity to give thanks in the work of Christian Education in the Diocese.

At the Youth Synod a year ago, a Core Group of young people was delegated to carry out the commitments made and accepted by the Youth Synod members. This group has met constantly during the year, has initiated help with youth groups (or potential groups) in some parishes, and has organized a fellowship Eucharist each month in different churches throughout the Diocese. Letters to young people and their clergy, and articles to The Sower have kept the parishes informed of these youth activities. With their enthusiasm and willingness to take on responsibilities, these young people have greatly helped in furthering the work of Christian Education.

A Vanning program was carried out in the areas of Brocket (Vacation School), Carmangay, Vulcan and Lomond (parish visiting — Church at Home visits), Rosebud, Dorothy, Drumheller (survey visits), Sundre (Vacation School) and Olds (Vacation School and visiting). The Van girls were well received in all areas, establishing good relationships with young and old and spreading the joy and caring of the Christian Gospel.

For a two-week period in the summer a special program was carried out on the Sarcee Reserve. Two young people from a city parish ran a Vacation School and made parish visits under the direction of the Rector, the Rev. D. Ellis. It was a pilot project, supplementing the Van work of previous years. The two girls commuted daily to the Reserve from the City. The value of this project is being assessed for future program plans.

The Church-at-Home program has continued and grown. There are 125 families enrolled and several Sunday School groups, making a total of more than 600 children. Two new age groups have been added to the series, making six categories between the ages of 3 and fourteen years. This program could not function without the help of the volunteers who give several hours each week to writing, typing, duplicating and mailing the material. We are greatly indebted to them for their time and talents. The program has continued to be funded by a voluntary subscription of \$5.00 per family per year and by generous donations from some church groups.

Several Teacher Training Workshops have been held during the year, mostly in Calgary and Red Deer Deaneries. Attendance has been small at most sessions, from 8 - 25 persons, with the series being well received by those who participated. I am grateful to the people who acted as Resource persons for these Workshops. Their skills and insights greatly add to the value of these training sessions.

In the spring I was able to attend the Conference of the Canadian Liturgical Society held in Hamilton, Ontario. It was an interesting series of lectures given by eminent theologians on the theme "Celebrating the Word". This topic was a natural follow-up of the Tri-Diocesan Conference I attended in the Fall of 1974 on "The Liturgy" given by Dr. Massey Shepherd.

With the help of the Rev. Frank Lee of Lethbridge, a visitation program was carried out in the Southern Alberta Mission this summer. Brian and Cindy Allam (lay missionaries from the Diocese of Ottawa) will be conducting a mission in the Milk River area during November. As preparation for this mission monthly Eucharists are being held in the Lutheran Church for Anglican families of the Southern Alberta Mission. The response to this upcoming mission is encouraging.

The Camp Kananaskis Committee has worked hard this year towards the maintenance and running of summer camps. Many difficulties have been encountered and handled as adequately as possible. The Camp Committee is working to meet the great demands in all areas of camp life. I commend their efforts to you.

Activity abounds in many areas of Christian Education in this Diocese and there is an even greater potential for the spread of the Gospel as we dare to plunge the depths of commitment. The opportunities before us are numerous. Therefore, I rejoice, I pray, I give thanks

Respectfully submitted,

ISABEL FORBES,
Christian Education Director.

REPORT OF THE UNIVERSITY CHAPLAIN

STATS:— Winter, Spring and Summer terms 1974 - 1975.

A.—Identifiable Anglicans 184; individuals and/or families.

B.—Celebrations —

7 Baptisms.

16 marriages (8 referred to marriage courses).

12 taking religious instruction toward Baptism/Confirmation.

80 Celebrations of H.C. (week day) Average attendance of 12.

24 Sunday Celebrations, average attendance 8.

1 Special Sunday Celebration with Core Group and Bishop present - attendance 161.

C. **Counselling** — 2,700 (recorded) interviews over period; average of 10/day. Of these, 80% were students and 20% staff. 75% of interviews to discuss matters of a personal nature were unchurched (Mission!).

D. **Chaplains' Association** — We sponsored the following:

—3 Retreats.

—9 Guest Speakers.

—10 Breakfasts for staff on Campus with related interests (i.e. — Drama, Philosophy, Religious Studies, etc.).

—Film Series raising issues concerning Life and Faith.

—Special Summer Speakers.

E. **Other** — Chaplain to two Convocations.

—Member of the Crisis Board.

F. **Extra-Curricular.**

—1 Parish Mission in High Prairie with the Bishop.

—6 Funerals; 8 Marriages for other Parish Clergy.

—Gave 10 Guest Lectures.

—Preached on 36 occasions.

—Took a Childrens' Mission in Calgary.

—Attended National Chaplains' Meeting in Ottawa.

—Honourary Assistant at St. John's East Calgary.

My Lord and Members of Synod . . . I respectfully submit the following report of our work on the Campus of The University of Calgary.

CANON E. A. WEARE,
University Chaplain.

REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE

1. The New Dispensation.

2. Conversion.

3. Stewardship.

4. Ministry.

1. **The New Dispensation.**

Sir, we believe that you are "Out Front" in your Charge to us for which we thank the Holy Christ — and you for the inspired tone of your words to us.

Your address bears all the marks of the New Testament experience. It is a cause for rejoicing when the people of God are asking for **and receiving** the ministrations of the Risen Christ within His Holy Church. We rejoice with you. We share with you the excitement that everywhere the church is becoming alive with a renewed expectancy.

2. **Conversion**

We are aware that what we call "spiritual concerns" and what we call

"temporal concerns" cannot be separated. They go hand in hand. The Diocese has **material** needs; however, we are hopeful and trusting because we see everywhere signs of spiritual growth within parishes. However, we must not be ashamed as a people to talk of our spiritual need for conversion. I personally was a loyal churchman — even a loyal priest, all the while sincere in my loyalty, but I was not conscious of my need for conversion. I was working on my batteries more than the Grace of Christ — doing **His** work in **my** way rather than **His** work in **His** way — and it nearly did me in! Conversion means "turning around". No slick slogan will ever take the place of sound learning. With conversation comes **education** — education comes from the Latin word "to lead out of darkness". No one, clergy or laity, can do this unless this is known. "Don't follow me, I'm lost too" is not a good slogan for a Christian. This leads us to consider:

3. **Stewardship and Budget Resources**

The two great resources that God has given us are **Human** and **Material** — in that order. All the resources in the church are lying dormant within "the priesthood of all believers". We are rich! Christ has made us so! This leads us to consider:

4. **Ministry (Church Extension)**

Church Extension is "people first" (after Jesus of course!). We need the resources of the Laity from which we also derive clergy — deacons are needed; laity are needed — could a start be made now! We need committed people working in areas where they understand and are understood! Further, regarding "church extension" we detect your concern for material considerations with all the inherent difficulties. We detect a fatherly care in bringing these matters to the attention of this Synod. We do have to look at how we express our Faith in **all things** without feeling threatened where Christ is! **All things** work together for good; we would underscore what you have said so carefully. We **cannot** forge ahead in the way we have always done without a critical analysis of what we are doing, how we are doing it and why! — all the while diligent in prayer and with a loving concern for people. Nothing can threaten the life of our parishes where Christ stands in the midst. He is more concerned than we are! We do not read your Committee's Report as an **ultimatum** but rather as a matter to make us think and look and pray as to how we might function best with Christ in the midst and to grow in this Christ-life!

Your closing remarks made reference to the possibility of this being known as the "Rejoice Synod". Pray God that your prayer may be answered for it is indeed true that God can make much out of very little; after all, He made the universe out of nothing! Thank you, Sir, and may God continue to bless you.

Respectfully submitted,

The Rev. Canon E. A. Weare,
Chairman.

ADDENDA

1. **TO THE CAMP KANANASKIS REPORT**

My Lord Bishop and Synod Delegates:

I am pleased to present this Report on behalf of the Committee for Camp Kananaskis.

The Committee for Camp Kananaskis has recently been involved in extensive replanning with regard to Committee structure, and its role in

implementing the needs of the Camp, together with planning for a positive future for the Camp. The Committee received a rather disturbing report from last season's directors, Barb and Graham Goode, indicating a lack of maintenance, poor staffing, and lack of direction from the Committee. The Committee decided, then, to reassess its own role together with the role of Camp within the Anglican Community and to present to Synod a proposal for the future direction and growth of this extremely important and worthwhile project.

For purposes of brevity and flexibility, this proposal is general in outline rather than specific as it will be the responsibility of future committees to formulate and instigate the specifics of running the camp. These committees will need the flexibility to make decisions along the recommended guide lines.

This proposal is broken down into three subsections, namely:

1. Camp needs today.
2. Planning guide lines.
3. Expectations.

1. Camp Needs Today:

The maintenance subcommittee for Camp Kananaskis has reviewed the physical plant and has prepared an itemized list of repairs or changes required to bring camp facilities to minimum standards, i.e., health, safety standards. As indicated in the budget proposal for next year, an amount of \$3,500.00 has been set aside to implement these repairs. This amount is allocated for the purchase of materials only and does not include allowances for labour, etc. The Committee feels that a substantial labour force exists within the diocese, and at the present time we are planning to enlist the help of parishes to repair and refurbish individual buildings or facilities at the Camp. This is to say, a parish, if agreeable, will take responsibility for providing the labour required to repair and maintain a specific building (or buildings) on a long term basis, under the leadership or direction of the Camp Committee. If this plan is successful it will not only assure camp activity for next summer but will provide a healthy Christian outlet for many adults.

The Committee agrees that a full time Camp Director should be hired as soon as possible to commence planning and organization for next summer's camp. The appointment of such a person would afford the Committee more time to attend to executive and planning matters pertaining to Camp and more important, would assure a better Camp staff, organization and smoother camp operation from year to year. The responsibilities and function of the Director are described under "Staff Planning" following.

2. Planning Guide Lines:

Planning for a camp encompasses the following:

- A. Definition and objectives of camp.
- B. Committee structure and responsibilities.
- C. Physical planning.
- D. Financial planning.
- E. Staffing.
- F. Property development and maintenance.

A. The Committee has, over the last few years, completed a number of studies to formulate camp definitions and objectives. However, these have never been itemized or properly recorded to reflect camp policy. It is the Committee's plan then to formulate a camp policy based upon the needs of the constituency to be served and upon the Christian Doctrine of the Anglican Church.

B. Discussion has been held within Committee with reference to Commit-

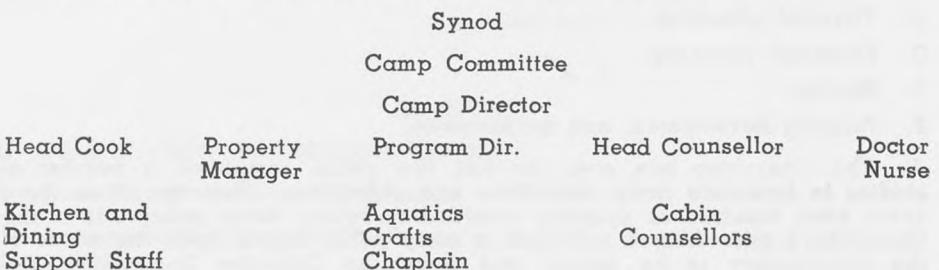
tee Structure. It has been proposed that an executive committee be formed, made up of the chairmen of all subcommittees, in order to provide a strong well structured group which would delegate responsibilities to its working subcommittees. This would free the executive committee from sometimes trivial and time consuming duties and allow it to function as an organizing force. Subcommittees would be given definite responsibilities and guidelines in order to eliminate overlapping.

C. Physical planning is dependant upon the expectations and aspirations of the Committee as outlined in the Camp definitions and objectives. If the Camp is poorly defined with few objectives set, then physical planning is either non-existent or is ineffectual. The Committee agree that a start should be made to formulate long term plans, taking into account the short term (1 - 2 years hence) needs of Camp Kananaskis. Should the cabins be relocated and rebuilt? Or should they remain as presently located with extensive renovations and landscaping done to make them more habitable? What is to become of the waterfront? Should the sewage system be updated or relocated? Do we need to provide proper, comfortable, clean staff quarters or do we try to maintain the existing system of trailers? Before any planning is attempted it is necessary to define the limits of the Camp, and a legal survey should be undertaken. This survey will define boundaries, locate existing buildings and services, and indicate topographical characteristics of the site. Planning resources may include landscape architects, architects, engineers, or qualified contractors. Every effort should be made to enlist the necessary professional expertise from the ranks of the parishes within the diocese.

D. Financial planning on a long term basis can only be done when the Camp objectives, staffing, property development objectives, and the constituency of the Camp are known. We have proposed a budget for the forthcoming year based upon repairing existing facilities. This budget does not indicate any expenditures for long term planning. I would suggest that a fairly large amount of money would be required each year for, say, the next five to ten years in order to achieve the planning and reconstruction needed to rebuild sections of the Camp and provide much needed landscaping.

E. Staffing — As mentioned earlier, the Committee recommends appointment of a permanent Camp Director. His or her duties would include the hiring and supervision of support staff, the organization of all Camp business (ordering of supplies, maintenance requirements). He would be directly responsible to the Camp Committee and would operate within the guidelines set out in Camp policy. He must reside in this area and be resident at Camp during the summer season; good character, Anglican, with some experience in working with children at camp, preferably with administrative capabilities. This appointment would help assure much better co-ordination of camp programs, continuity of support staff, and would relieve the Committee of some of the work load involved in hiring staff, organizing programs, ordering supplies, etc.

The proposed administrative organization chart is as follows:



F. Property development and maintenance — Once the Committee has determined the type of Camp and the constituency to be served, a long

range master plan will be prepared. This plan will outline Camp layout, indicating new buildings required, landscaping to be undertaken, waterfront programming and renewal, staff lodging facilities, and all other facilities required by the Camp program. This master plan should be protected by policy decision. A list of development priorities will then be established based on need and financial limitations. An active, enthusiastic fund raising program may have to be undertaken to meet the financial needs of the Camp. The Committee agrees that landscaping, especially in the cabin areas, and the waterfront area are extremely important and that immediate consideration should be given to improving these facilities. Presently, all buildings are situated in very exposed locations, the cabins are subjected to all extremes of weather, and the playground areas are strewn with large rocks, making most activities extremely hazardous. The waterfront area is completely rundown and needs much work. In order to conserve the property and protect the invested capital, a maintenance budget should be included to cover maintenance, repair and depreciations. A maintenance and operating manual for each building or facility is to be prepared by the maintenance sub-committee and is to include specific details for the opening and closing of Camp.

3. **Expectations:**

The setting and conditions under which camping takes place offer tremendous advantages for spiritual growth, i.e.

- natural environment
- community (social climate)
- moral climate
- leadership having concern for people, conviction, commitment.

It is the hope and wish of the Committee to see that the Camp provides a healthy, religious program for the development of our youth. Right now there are children located within the Beltline district of Calgary who are able to enjoy a brief camping experience — thanks to the support and interest of parishes such as St. Stephen's. Other children of Anglican families unable to pay for their child's camp fee are provided with financial help in the form of bursaries. With some rejuvenation of the Camp and its facilities, a more active interest will be shown and possibly other parishes would take on projects such as the one just mentioned.

In light of the financial burdens placed on Synod each year, it is the aim of this Committee to appoint and activate a Public Relations and Fund Raising Subcommittee to raise the money necessary for the replanning and rebuilding of Camp Kananaskis. There exists presently a group called "Friends of Camp Kananaskis" which has in the past financially supported this project, and it is our hope that this group can be enlarged.

In summary then, I would like to say that we have reached a cross-roads and the Committee has chosen the route we are to follow. It will be the support received that will determine the distance we travel along this road. At the present, the Camp is in need of repair. This we can achieve. It is the future of this Camp that is at stake, and with realistic guide lines, planning, financing, and a little love, we will achieve our goals.

Respectfully Submitted,

November 29, 1975.

J. David Illsey.

2. **A SPECIAL REPORT**

A PROPOSAL FOR THE ESTABLISHMENT OF A REGISTERED CHARITY ON THE BLACKFOOT INDIAN RESERVE

"The Indian people will say,
'Why have they set us over there?
Why are we not with you?
We are in the Body and Church of
Jesus Christ. Are we not one?'
Should there be a Committee to educate
the Whites who claim that they
don't understand the Indians? We have
Indians who can participate
on any Church Boards as well as anyone
else if you look beyond your
nose to find them."

—Indian Delegate, National Board Meeting
Anglican Church Women, Banff, 1968.

AN INTRODUCTION

My first concern in all that follows, and not only in this short introduction, is to make it clear that I am not producing a blue print for the development of the Blackfoot people.

Such a development is largely a matter for the native people themselves. It is, however, true that they stand in need of assistance and support in their present trials and difficulties.

A reading of their history will show that the rapid change from a hunting economy to the complexities of modern life has had an adverse effect upon their lives. Added to this has been the adverse effect of Treaty No. 7 — the establishment of the reserve and a sad history of dependence upon white tutelage since that date.

In later years there has been a strong reaction to the events of the past one hundred years. Indian nationalism has emerged. Indian leaders have and still are emerging with a new awareness. Attempts, brave attempts, are being made to cope with social adversity and alcohol abuse. New programmes for child care, family health and so forth, and a new look at religious issues are arising. There is still a long road ahead.

This report then is simply an attempt to aid and assist that process of recovery. This particular introduction — which is purposely short — is simply to begin a process, through the Synod, by which the church may develop a new pattern in its historic work with the Indian people in this Diocese. It is not possible, if the work is to survive, to rely any longer solely on the traditional missionary methods. New and more realistic methods are needed. Please note that I used the word "solely".

Whilst in due course these new moves must be examined in greater detail, I am content to present the report "Beyond Traplines" by Charles Hendry, Director of Social Work of the University of Toronto as the basis for future work on the reserve. This I have summarised and it could be printed later for wider reading. In the meantime I suggest the report itself be studied.

When the Bishop of Calgary accepted my offer to spend twelve months on the Blackfoot Reserve I was not aware of the difficulty I should encounter in the presentation of the report I had promised.

In practical terms the time available on the reserve for writing was limited by constant appeals for my services in some capacity. I found it necessary to withdraw from sight to write or to keep pace with anything of a contemplative nature. There is a basic misconception that the reserve can be staffed by one missionary acting as the rector would act in a normal white country parish. This is not so. Ultimately, in my view, we shall require a small staff of people supported by volunteers. This is a large reserve (plus the inner city work in Calgary) and the demands of the work are complex and difficult. Any work takes about six times as long as gen-

erally considered necessary. The social needs are compounded by a rising nationalism. A younger generation, having no experience of the traditional mission schools and the church is arising. Their requirements will demand new methods — broadly as proposed in the Hendry Report.

Indian missions are not white missions except that there is a common humanity. Problems of delinquency and alcohol abuse are compounded by the fact of a different social culture and language. For this reason more time and patience is called for in daily routines. We cannot ignore the needs of the missionary for time out for relaxation and recreation. These are as necessary as his prayers.

The fact that native missions are different can be accepted intellectually but what is now being called "culture shock" is a very real phenomenon in the field. On the reserve one comes across little red stickers "think Indian". These are a reminder of cultural differences. We learn by doing. We learn to listen.

From my northern experience, working with Indians and some Eskimos, and further back to the Muncey Indian Reserve in Ontario I was aware of these differences. Whilst Indians today must largely work out their own solutions to their problems, they realize, and call for assistance and positive appreciation of their difficulties.

Much depends upon what is meant by such cliches as "leaving the Indians alone" or "treating Indians like anyone else". There are all kinds of Indians as there are all kinds of any nationality. As we get to know each other we begin to understand people by name. Indians become Dick and Mary and Harry and Margaret — people — not a homogenous mass. In time one can speak freely on any subject, but beware the man who hasn't progressed in personal relationships beyond the limits of his own ethnic background. The world is indeed a village and we must learn as we go.

It is clear that Indians have a long and honourable history. The cultural patterns are similar to other peoples throughout the world. Indian people have been and are as intelligent and thrifty, proud and diligent within the context of their cultural background as anyone else. In this respect there are likenesses with our own "western culture" but differences do in fact exist. They lie in the area of the time factor; the rapid transition from a hunting and nomadic life-style to the complexities of modern life, within a comparatively short century.

Here then are real problems. A switch to the modern jet age, the nuclear age, the age of a rapidly changing society. Can the white society — the larger group — make claim to have mastered the techniques of living in modern society? We have to learn to live together in a pluralistic society.

White people often fall into the trap of "trying to help" without adequate preparation or awareness of any cultural differences — beyond assent to the fact. Sometimes I have been reminded of this on the reserve, but mostly help has been sought. I have tried to be sympathetic and understanding and also realistic. People seek to be visited day and night to deal with major and minor problems — mostly alcohol related. My overall feeling is that apart from day to day association the need calls for far more sustained and expert knowledge than any one man, or group, can now provide. Today love must be accompanied by knowledge.

I hope this is understood because it is, in my view, basic to future peace and goodwill. We cannot afford to keep repeating past errors — no matter how well intentioned former work may have been.

Today help and assistance must pass back and forth beyond race, colour and now beyond creed. Ecumenicity, pluralism and acceptance of people where and as they are must replace dogmatic assertion. I believe this is becoming understood.

In point of fact my experience on the Blackfoot reserve led me to see myself as a go-between white and Indian society — between the mission and the Diocese. There were situations difficult in the extreme. There is little difference between the inability of an Indian to cope with the complexities of modern society and the inability of white authority to appreciate the utter, sometimes suicidal depression and frustration of a people penned in by the accidents of birth and historic legalities.

This is particularly seen in legal matters, especially in the parade of people through our Provincial courts. One has to live with people to know their strengths and weaknesses. One cannot explain pain or hurt. Legal authority cannot pass beyond the point of attempting intellectual understanding or assent.

To work with Indians necessitates the ability of allowing oneself to be at one with them, to be known as well as to know, to create an atmosphere of real fellowship — beyond personality. There is a real need for a team approach, a communal approach. We cannot use white people alone in a team. There must be native involvement.

One man is useful only in that he may prepare a way for a larger team ministry. The position on the reserve has deteriorated beyond the capacity of a traditional (one man) mission.

The present position is complex, not unlike that found in special societies such as prisons, hospitals, or mental institutions. There are of course nationalistic and linguistic differences. There are particular problems to be solved within the context of the larger whole.

On the reserve people own cars, travel by bus daily and fly. These kinds of activities are accepted as normal. Many people accept them, I suppose, without too much thought as to how it all fits together. In more abstract matters, for example the law, they often find themselves in deep water. If they know the law they cannot keep it. Maybe the common law — generally accepted by other societies — is not common to native society. Maybe their "common" law is nearer to the nature of things. The speed of life has accelerated beyond the ability to cope. Events cause unexpected negative reactions and the rain inevitably falls upon the just and the unjust. This is to a far greater degree than in white society, with tragic results. A party can easily turn to tragedy. A few drinks can quickly prove to be the start of a chain reaction beyond the means of the individual to control and all too often ends in death or disaster. These things happen far too often.

Social problems must then be faced realistically. Indian people cannot turn back the clock. Of this they are fully aware. If injustices have been done they must surely at some point in history be put right in a spirit of love and understanding. Let us not underestimate the understanding. Wrongs can be put right if the goodwill is there.

Later I hope to enter more fully into this proposal for future work on the reserve and the inner city (downtown) work in Calgary. The two cannot be separated.

In this introductory reference I shall simply outline the proposal in the hope of developing further interest and wider understanding.

I propose the formation of what (for want of a better name at this stage) I shall call the "Goodwill Society". It will be registered as an independent charity to develop the work on the reserve. A supportive society headed as quickly as possible by a Director and assisted by a secretary. The director will be responsible to a governing body. The society will be ecumenical, made up of the mainline Christian denominations and open to others. This group will work together in the day-to-day task of development of a better society on the reserve.

The society will be independent of the church and state and Band Coun-

cil but will be launched with the blessing of each. Funding will be available from church, state and voluntary sources.

The society will assist in the process of arresting the spiritual and social deterioration now taking place on the reserve. Its ecumenical nature will help to heal the divisions existing between the east and west of the reserve — Romans in the east and Protestants in the west — a negative aspect of a century of mission work. The Roman Catholic Diocese is interested in the proposal.

The "Missions" will, of course, continue their religious work and worship. There is already a growing spirit of mutual understanding. Services and teaching will be developed as an important part of the new movement.

The social work however will be the responsibility of the Goodwill Society. The present form of parish council — the vestry — is not apt or successful, especially in the area of social work.

A broader and more meaningful development is required in the social field which, without duplication of services, can assist, support, propose, research and develop work among the people. A group already formed on the reserve is already beginning to show signs of growth even though it is still in its infancy. It is simply an inter-agency group begun as a vehicle to enable workers on the reserve from many agencies, voluntary and government, to meet and discuss their mutual problems. No minutes are kept. No decisions are made. The usefulness of such an arrangement is to be found in the possibilities which arise from the regular practice of listening and learning. Speakers are introduced and local matters freely discussed. Many disappointments are experienced, but repeating meetings and persisting with a policy does in fact pay off. What I am trying to say is that failure is to be expected long before success.

The "we" must become the inter-cultural group formed to work together with policy established. This is a necessary first step. "c/f Hendry Report". In this way the "they" and "we" is psychologically more settled and just. The stronger helping the weaker. The gifted aiding those not so gifted, whatever their origin or colour may be.

The vestry — the parish council does not, I think, work as it is presently organized. Decisions are not carried forward. Meetings are held outside the vestry by members acting independently. It is also pointless to have, as members, some who haven't the remotest idea of what it is all about. In this I am not being "white" — complaints from members — Indian members — have been made. A limited vestry (two wardens) plus co-opted people would perhaps be better. Social issues would come under a bigger umbrella — the Goodwill Society.

Religious teaching should be of an ecumenical nature and include understanding of the Indian religion. It should be theological rather than Bible centred and a special curriculum set up. I do not wish here to go into the details but it seems to me that such a course would obviate the need to "downgrade" the Indian religion. It should be possible to accept the native religion of the natives and make it possible to show further growth from those beginnings. It also seems to me that their religion, which has very positive aspects, is acceptable in the normal historical course of our understanding of God. Shall we say Old Testament?

Research should be done in this area so that worship services are not simply and apparently an imposed traditional Judeo-Christian-white tradition. The liturgy could be more meaningful. Conversion should be natural and every effort made to demonstrate the truths of the Gospel as opposed to what may be interpreted as a statement of what Indians must do. The conversion must be felt or experienced rather than devised. Emphasis should be upon the worth of the individual, upon his growth. I am aware of difficulties in these statements. They are made to emphasise the need for changes.

The relationship with the Diocese is unusual, desultory and haphazard.

The vestry is often ignored. People potter off to the Diocesan office for apparently that is where decisions, the power, the money come from. A sort of system has developed due to the complete failure of what we may call "normal channels". The whole exercise puts Indians into an unhealthy "cap-in-hand" position and negates the work of the vestry.

The cultural gap is wide and the underlying stresses, often hidden, emerge suddenly, often unexpectedly and sometimes viciously. If God is common to us all then surely the larger cultural group must have a greater responsibility to convince the Indian people of its corporate sincerity — of an enlightened and mutual self-interest. A remark I have heard on several occasions has struck a deep chord within me. It is perhaps a reminder that Indian people possess deep understanding and insight. "The early missionaries were in no doubt about what they should do — and how to go about it — but today the church is in doubt."

There can be no doubt that a great deal of goodwill has been lost. Some Indian people are turning to those agencies from whence they hope their social and political salvation will come. Their spiritual yearnings stretch out to a babel of appeals from a variety of sects. The radio and television programmes enter into every home. Religious tracts are received free by mail from across the continent. There is no end to the parade of modern itinerant soul-seekers. The church still has the opportunity to redeem its position — but time is short. The young people do not have the church background of the middleaged.

The present fragmented approach to the delivery of assisting services (religious and social) is a cause for concern. Native people are confused by the actions of government and the various religious groups. A resolution of this uncertainty would be helpful to them. A bold and certain approach is the only way if the effects and hurts of religious and social differences since the signing of the Treaty are bettered and healed.

Today it is doubtful any single church or social group (including government) has the wisdom or resources to effectively cope with day to day problems, much less give the strong lead necessary to redeem the situation.

This report I intend shall be short. I have spent time this summer reading and writing on this subject. It has been a learning process, some of which I hope to pass on at a later time. At this time, therefore, I limit myself to the "bones" of the proposal.

I suggest that:

- (1) A "Goodwill Society" be formed and registered as a Canadian Charity.
- (2) The Society to operate with the blessing of church, state and the Blackfoot Band Council. It will be independent of each.
- (3) The Society will seek funding from the following sources:
 - The Federal Government
 - The Provincial Government
 - The City of Calgary
 - The Churches involved
 - The Blackfoot Band Council
 - Voluntary or private sources
 - The General Public
- (4) The Society will be a supportive and assisting body situated on the Blackfoot Reserve.

THE PROPOSAL

- (1) The Executive of the Diocese appoint a small interim Committee to
 - (a) pursue matters relating to initial funding;
 - (b) pursue matters relating to
 - appointment of a full-time Director;
 - appointment of a full-time Secretary;These will include the development of job descriptions, salary scales and travel allowances, etc.;
 - (c) prepare to advertise the two positions;
 - (d) make tentative arrangements for the purchase of office equipment and office space.
- (2) Make arrangements to meet with and involve the Roman Catholic Church and the Blackfoot Band Council.
- (3) Incorporate the Society under the Alberta Societies Act.
- (4) Apply to the Department of Revenue under the Income Tax Act for registration.
- (5) Report progress to the executive of the Diocese before the end of March 1976.

APPENDIX

A tentative list of the probable or possible activities of the proposed Society

- The Society will be a supportive and assisting body situated on the Blackfoot Reserve.
- Broadly its function will be to assist in the development of the Indian people, to support when possible, their aims and to generate healthy cross-cultural relationships.
- Research funding possibilities.
- Research needs on the reserve and the City of Calgary.
- Study the Indian religion, culture and social life.
- Carry out public relation procedures.
- Study the present services on the reserve and be conversant with them.
- Study the needs of youth (almost half the population is under the age of 26 years).
- Assist in the development of youth services.
- Study and develop other social services or to assist in the further development of existing services.
- Recruit consultants in the various fields, e.g., medical, legal, social and educational, economic.
- Research transportation problems and make recommendations.
- Study the reserve economics - employment.
- Liaise with the present Inter Agency.
- Liaise with the Universities of Lethbridge, Calgary, SAIT, Mount Royal College, local schools and the Old Sun School.
- Liaise with Interfaith and the city and rural churches.
- Research possible developments through various government bodies,

e.g., Youth and Culture, City of Calgary, Education, Health and Social Development.

- Assist and support SIKSIKA (SAC), the Alcohol and Drug Abuse Abatement programme.

- Assist the development of the arts, e.g., music, drama, dance, art, films. (N.B.—The Old Sun Campus has some interesting starter experiences with ballet).
- Liaise with the Correctional Institutes and hospitals.
- Help develop Group Homes, Shelters and Home Visitors, etc.
- Support Mental Health programmes.
- Liaise with the R.C.M.P., Tribal Police, social workers, legal programmes and the courts.
- Study the language and culture of the Blackfoot people.
- Co-opt volunteers, arrange speakers, visits, meetings.

Other matters as found necessary. This list is simply an exploration of possibilities. It is not complete. Nor is it suggested that everything can be done at once.

BEN S. HALL.

September 1975.

ADDENDA:

3. PERSONAL REPORT

ALAN J. WOLF LEG, Chairman of the Native Committee

INTRODUCTION

The Indians' concern of the socio-economic and socio-cultural problems on the Indian Reserves is real, and it is an awareness that the Indian has personally experienced, like his ancestors, for the simple fact that he was born into these problems and surrounds him as long as he was part of his society.

The Indian comprehends and understands these problems because he feels, smells, sees, tastes and hears them as a human being. He reacts or responses to experiences and develops attitudes and characteristics. He has faced numerous bad experiences during the period of the first white men who set foot upon his domain to the present time.

As a result, you have the modern Indian who has built-in attitudes against the white dominant society with its life-styles and way of life. It doesn't stop there, he also has built-in attitudes against himself. And to counteract the realities and advances of his problems (bestowed upon him by a white dominant society) he has built a shell around himself — "immunity system" — for self-preservation and survival. These opposite responses of the Indian are evident in his transition within the Canadian system: as part of the federal school system (Indian Mission); as an integrated student into the Canadian school system; in his efforts for survival in the Canadian Society; as a resident on his own reserve; and as an Indian within his own culture.

The Indian is emerging to accept the responsibility or commitment to mobilize the competence and resources that are required to suppress these problems, and then, with the assistance of outside resources, make effective developments to initiate changes.

The Indian has faced numerous bad experiences during his existence

on this world, one of these is "cultural genocide", an experience so inhuman that the results are part of the Canadian history.

"... Indian poverty is neither a mistake nor an omission. It is a deliberate and inevitable product of Canadian attitudes and social structures. The Indian has become the negative image of the White Canadian, the living expression of attitudes and emotions which Canadians find it necessary to repress. He is a reverse image, a reflection, a dark twin, a creation of the white imagination. Onto him, the respectable Canadian can project those emotions, impulses and fears which Canadian society does not find acceptable. The Indian is joined as closely to the white man as his shadow; he is an integral part of the Canadian experience."

(Robertson, H., RESERVATIONS ARE FOR INDIANS,
James Lewis & Samuel, Toronto, 1970, pg. 10).

One may ask, "What is this 'cultural genocide'?" The word originated from the last war, World War II, to describe what the Nazi Germany did to six million Jews and other people. Their methodology was a violent plan to destroy a total human race. This type of visible, violent destruction produced a positive opposite reaction; hence the first sitting of the newly formed United Nations after the war passed legislation making genocide an international crime. Most of the debate centered around the murdering of people to destroy a human race, but more farsighted men included other forms of genocide as a crime, one of them was to be known as "cultural genocide". At that meeting of the United Nations, Canada stubbornly opposed the inclusion of cultural genocide into that piece of legislation. And during the final vote, Canada abstained from voting yes or no on Section III which was the clause on cultural genocide, because every item in Section III related very much to what the Canadian Government has been doing to its Indian people for the past decades, since the "Indian Treaty" era, and even the pre-treaty era, and incidentally is still doing.

You only have to turn the pages of history in this country to find out some of the agents the Canadian Government used to carry out this silent methodical approach of destroying the Indian, cultural genocide. Some of these agents are: the North West Mounted Police; the Roman Catholic and Anglican Churches; the Indian Commissioners who negotiated the Indian Treaties in Canada; government officials out in the field, such as Indian Agents on reserves; and in some cases, Indians were used against Indians. It is not too late to correct deficiencies of past methodologies to help the Indian. Let us not use past experiences for political challenges. Life is too precious to be used as a political football. Let us use past experiences as the tools to make changes, realistically, for the benefit of all mankind, and not just for one race of people.

As one Western Canadian Bishop wrote:

"It appears now that it is time for the churches to act, and that unless they come forward with some concrete proposals the worst fears of critics will be confirmed, namely, that churches continue to talk about social issues but do nothing effective to solve them . . .".

This Bishop went on to say that there should be far more investment in human capital and promotion of programs at home. The Churches might set aside more funds for low return investments and self-help projects in Canada. They should set an example by examining their policies of constructing costly buildings for congregations and private residences.

Let us talk about the state of morale amongst those who are considered most dedicated Christians. These people are concerned of the problems being faced by the Indian people, but have not developed the awareness to understand or comprehend these problems in order to accept responsibilities or strong commitments to undertake social-economic actions, and then to focus on the very foundations of the Diocese; the Indians who were one of the first members of the Diocese; the works and hopes of Rev. Tims with the

Indian people and the Diocese; and the fact that Indian is part of the historical foundations of the Diocese. The Church must become aware of the anguish of the Indian Christian people and their expressed feeling that the Church must come to grips with the problems.

Madame Vanier (widow of Canada's former Governor-General) and Dr. Hendry, the co-chairmen of the Canadian Conference on Church and Society, in Montreal, held on May 26-29, 1968 stated the following point of three points standing out clearly, as they reflect on the Montreal encounter:

"... the church, as an institution, has come under severe criticism. It is particularly true amongst the young... Preoccupation with institutional machinery and management, with procedures that are essentially irrelevant, seems to them to compromise its effectiveness in carrying out its mission of redemption and renewal."

Maybe the Church has forgotten one of the noblest — and rarest — of all human graces: magnanimity. The Indian, no matter what situations he is in, maintains this grace. It is a virtue of moral excellence; goodness, justice, prudence, fortitude, temperance, and the three theological or Christian virtues (faith, hope and charity). To the Indian, the gift or power to produce positive effects — no matter what problems the Indian has, his virtues somehow sweetens the situation. He is kind and gentle to the fallen, in most cases himself, and his own people within his own society.

It is not easy to have a magnanimous response. When a human being feels that he is being injured by others, the first impulse is to strike back. For most Indian people, rather than strike back at Canadian Society, they develop "immunity systems" to counteract the realities of their problems. The young generation with an Indian background, but, without the philosophies and teachings of their forefathers, are going to strike back. You only have to read the daily newspapers to know the intentions of the Indian young generation.

It will help a great deal if the Church will understand some of the Indian philosophies in reference to the Indian religion and Indian way-of-life. It will help the Church, through understanding to take a little more solid stand behind the responsibilities and commitments of the Church.

Edwin Markham, (1852 - 1940) an American poet and lecturer, described the spirit of magnanimity in a famous quatrain:

"He drew a circle, that shut me out —
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.

Christ commanded:

"Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you."

Jesus, asked how many times an enemy should be forgiven, He replied, "Until seventy times seven".

The Gospels make it plain that Jesus made magnanimity's possession and practice the prime aim of those who would live the good life, the ultimate test of character. Consider his gentle treatment of the adulteress about to be stoned, His Sermon on the Mount with its admonition, "Judge not, that ye be not judged". (Reader's Digest, Vol. 107, No. 641, Sept. 1975, pg. 144).

The Anglican or Church of England in Canada has come a long way since 1578. These non-native missionaries of the Anglican faith came from ancestors who lived in England for centuries, with a totally different culture in comparison with the North American Indian. "The Indians were descendants of people who had been living on the Great Plains and its fringes for

almost 10,000 years, with a totally different culture in comparison to the English missionaries. (Carter D. J., A History Of The Anglican Diocese Of Calgary 1888-1968)."

As far as the Blackfoot Indian Reserve is concerned, it has come a long way since Archdeacon J. W. Tims came in 1883 to the Blackfoot Crossing. In those days of the 1800's, the missionaries went through each day for the sake of the Lord. They didn't have the conveniences of the modern world. They were the backbones of the development of the present Diocese of Calgary as we know it today. Today, it seems that the modern clergies have sat back and reaped the rewards of past efforts of missionaries. By this I mean stabilizing the Diocese to prevent further changes through developments. It is a changing world, so the Diocese should be in a state of mobilization all the time, ready to meet the needs of the people.

The Diocese (or the Church) has to invite participation from its membership to meet the challenges of the modern world. The Indian Society within the Blackfoot Reserve has also changed to a certain degree, in comparison to the larger Canadian Society, it has changed very little as far as cultural trends are concerned. These Indian people on the reserve are para-professional resource persons, and there are available if the Diocese would recognize them to assist with developments.

"We are in for an extremely difficult time. A whole series of new problems confront us and we are entering a totally new world where the old landmarks will not help us. On all sides we are confronted with disturbing technological developments and the revolutionary changes which are demanded are bound to mean that we shall have to seek the help of all sorts of people with whom we have little connection at present."

(The Church In The Modern World, Report of The Department of Christian Social Service, THE ANGLICAN CHURCH OF CANADA, 1965, pg. 8).

The change within the Indian Community is slow and the areas of change are limited that it is possible for Indian people either to avoid becoming involved in major changes, or deal with changes on a relatively slow and carefully planned basis. In either case it is possible for Indian people to indulge in such feelings and concepts as stability, permanence and normalcy with some degree of relationship to the material and social world in which the Indian lives.

On the Indian Community level (Reserves), Indian people have found comfortableness within a stabilized community. A handful are also reaping the rewards in terms of material goods, as long as the stability of the community continues, they will survive and live comfortably. In a lot of cases, some of these people in this category live comfortably through political gains.

The majority of the population of the reserve live also comfortable through the comforts of Social Assistance (approximately 2,000 of the total approximate population of the reserve, 2,700, live on Social Assistance). This category live daily with serious socio-economic and socio-cultural problems. They are in fact the "affluent poor" of the reserve.

While the Indian Community is having its own problems, the influences or interference of the growing complexity and mechanization of the larger society produces constantly changing patterns of work and responsibility and gives rise to new kinds of social problems. And these kinds of social problems of the larger society affect the tempo of life on an Indian Community.

The Indian Communities do not retrain or evaluate their personnel effectively and their programs in order to initiate changes. Retraining and evaluation of personnel and programs for the people is needed because it represents one of the ways in which the unavoidable fact of change impinges or strikes on the life of every individual. It is a fact and apparent that to initiate changes within the reserve now will be a matter of great difficulty and hardship. Why? because you would be dealing with solid inbred

attitudes and characteristics of the people, and you would be confronted politically with those who are comfortable within a stabilized community, as long as their immediate relatives are above the socio-economic and socio-cultural problems of the reserve. Even tho' a lot of these people are comfortable materialistically, but are also rolling in the midst of these problems.

Some of these realities within this report are not happy pictures, but they are the facts of which we must start to deal with.

"More and more change at an ever increasing pace is the background against which the Christian today is called to live out his faith. His faith in God as Creator tells him that God is at work in this change.

We must study to discern God's purposes in these changes."

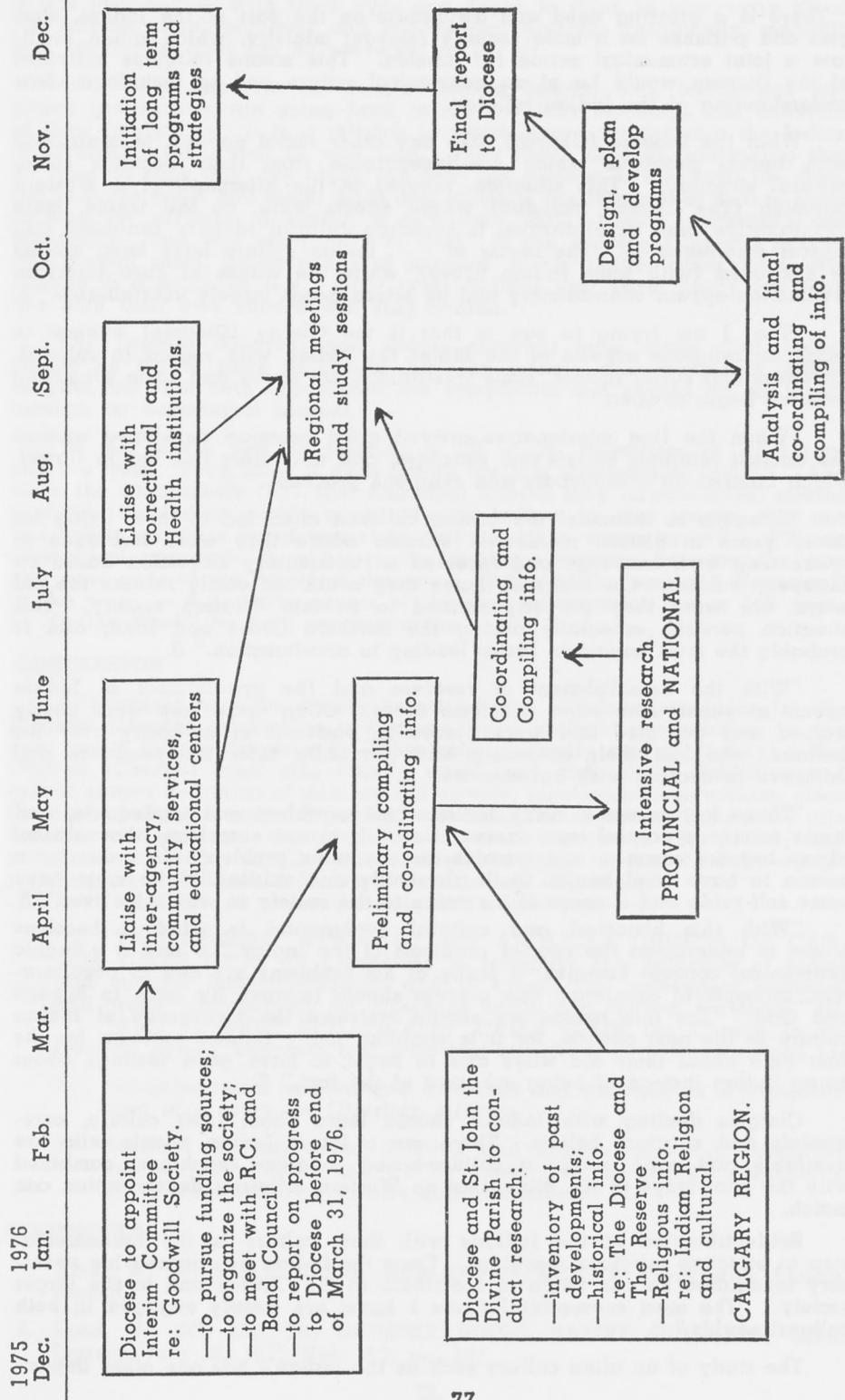
(The Church In The Modern World, Report of The Department of Christian Social Service, THE ANGLICAN CHURCH OF CANADA, 1965, pg. 9).

Before initiating any changes by the Diocese (or The Church) within the Blackfoot Reserve, for example, one must keep in mind that he is dealing with a community within a larger community (Canada); a society totally different from the larger society; a living cultural that also has a past and a future; an identity just as important as the identity of larger society; socio-economic and socio-cultural problems within a small community, but more devastating and damaging in terms of human costs, in comparison to the larger community or society.

If this stability continues within the Indian Community, in the future, it will disqualify work for more and more of the Indian people, and potentially condemning many Indian people to lives of useless dependency. Then the Indian communities would be fair game for unfeeling politicians, both Indian and non-Indian.

In conclusion to this introduction, I hope that I have opened some avenues of sincere understandings (at least the beginnings of understanding). Understanding and awareness is needed now, more than ever, to support the concerns of both the Diocese (The Church) and its membership (especially with the Indian membership). Maybe then could we start moving to accepting more responsibilities and commitments. Before I end this introduction, I would like to mention again that this report is not intended to challenge the Diocese or any other agency politically, it is a statement of fact, open to views of other people to start building working relationships to develop people and communities, and to strengthen our faith in ourselves and in our Church, and to be able to serve the Lord adequately.

SHORT RANGE STRATEGY



SPECIAL PROJECT

There is a growing need and awareness on the part of the Indian, clergies and parishes for a more socially relevant ministry, which would facilitate a joint ecumenical action for mission. This means religious activities of the Diocese would be of an ecumenical nature and to include a clear understanding of the Indian religion.

What the Diocese (Church), like any other social agency, is confronted with Indian problems which are inseparable from their peculiar socio-cultural situation. "This situation, created in the aftermath of a Western intrusion (The Church included) whose effects were, on the whole, more deculturative than acculturative, is breeding cultural identity confusion and ethical disorientation. The norms of . . . Indian culture have been eroded or destroyed (with some Indian tribes), while the values of Euro-American civilization appear contradictory and its prized goods largely unattainable." 1.

What I am trying to say is that if the Clergy (Diocese) attempt to teach (of religious aspects of the Bible) the Indian with regard to cultural, historical and social factors, some frustrations are eased and some promising avenues begin to open.

"When the first missionaries arrived great pressure developed against the ancient religious beliefs and practices, and ultimately this led to (laws) which banned all ceremonials and religious practices." 2.

"Attempts to 'educate' the Indian children often led to their living for many years in distant residential schools where they were forbidden to speak their own language and received a rudimentary education based on European culture. On returning home they could not easily resume the old ways, nor were they properly trained to fit into Western society. This situation persists, especially among the northern Crees and Inuit, and is probably the most important factor leading to acculturation." 3.

"With the establishment of reserves and the appointment of Indian agents as supervisors other problems arose. Often these men were poorly trained and educated and were placed in positions of authority over the Indians, who lost their autonomy and gradually their independence and initiative in dealing with bureaucrats." 4.

"These factors made many Indians feel worthless and inadequate, and made existence painful and unrewarding. It is not surprising that alcohol abuse became common and remains an enormous problem. In order for a person to have good health (both physically and spiritually) he must have some self-pride and a sense of his value to the society in which he lives." 5.

"With this historical and cultural background in mind it becomes easier to understand the special problems of the Indian," 6 and a valuable Ecumenical concept emerges: if many of his problems are due to acculturation, attempts to counteract this process should improve his faith in himself and God. "For this reason we should welcome the resurgence of Indian culture in the past decade, for it is enabling many Indians to learn for the first time about their old ways and to begin to have good feelings about being Indian instead of being ashamed of the fact." 7.

Clergies dealing with Indians should learn about their culture, ceremonials and spiritual beliefs. There are a lot of Indian people who are available and can provide a culture-based religious teachings, combined with the knowledge of the Bible, that no Western religious denomination can match.

Reidentification of the Indians with their culture is the fundamental step to effective religious teachings. Once the Indian has gained his necessary foundation he can begin to contribute to the Church and to the larger society. "The most successful Indians I know are deeply engaged in both cultural worlds." 8.

The study of an alien culture such as the Indian's has one other import-

ant effect on the non-Indian people who have come into contact with the Indian, and have some understanding of his culture: "it enables him to look at his own culture with fresh eyes and begin to think in new ways about the serious social problems and concomitant diseases (physically, mentally and spiritually) that are so prevalent in it." 9.

It is very apparent in today's modern Indian, both middle-age and young generations, are going back to the religious teachings and activities of their forefathers. It is a religion in which every activity that the Indian is involved with is tied in with God. They thank God for everything that he receives each day: the night, the day; the seasons of the year; the stars, the sun; the moon and stars; birds and animals; the things that Nature gives to man for survival; a visitor; a new born child; health (physically and spiritually); and any other gifts of God. If the Diocese (Church) ignores this present trend, memberships of parishes within Indian communities will decline to a minimum low. Only those Indians that have totally lost their ties with their own culture will stay behind.

The Diocese (Church) and Indian parishes must stress that Indian people no longer have to choose between modern and traditional Indian religion, but that both approaches are compatible and should be combined, through an ecumenical process.

To the Indian, God is common to all of us, regardless of what race you are from. They knew it even before the first missionaries arrived. And when the missionaries (R.C. and Anglican) arrived they (missionaries) started to divide the Indian people apart. To the Indian, he was taught, that one non-Indian religious belief was right and the other wrong or evil. With an ecumenical approach, it will join the divisions existing between the east and west ends of the Blackfoot Reserve — R.C.'s in the east and Protestants in the west — a negative aspect of the first missionaries and a 100 years of "Indian Work" by both denominations.

CONCLUSION

Alternatives must be closely examined and developed in order for the Diocese (Church) to develop a strategy for a realistic participation in the new era of human development (physically, mentally and spiritually). The Diocese (Church) must also take a good hard look at its liabilities and assets: proper definition of mission and service; ideological reservations; clear description of its identity; organizational structure obstacles; supportive role for concerns; national characteristics; Diocese experience (92 years); and present status within the Canadian Society, in order for it to be fully equipped to promote its teachings, developments and objectives.

Let's reactivate or stress the following resolutions:

"THIS GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA CALLS UPON all Canadians to recognize this principle of racial and cultural inter-dependence and to accept the consequent personal and group responsibility for promoting racial and cultural harmony." 10.

"AND FURTHER SPECIFICALLY CALLS UPON the Church in its General Synod, Diocesan and Parochial structures and organizations to:

1. recognize racial and cultural exchange and dialogue as a legitimate area of concern for Christian mission,
2. develop and implement detailed and specific plans of education and action to meet and get to know their immediate neighbours of different cultures, colours and languages." 11.

FOOTNOTES:

1. Jilek, W. G., M.D., INDIAN HEALING POWER, A Psychiatric Annals reprint.
2. Todd, N., SC, MB, BS, UNDERSTANDING NATIVE CULTURES, CMA Journal, July 26, 1975/Vol. 113, pg. 101.

3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.
8. Ibid.
9. Ibid.
10. THE CHURCH IN THE MODERN WORLD, A Report of The Department Of Christian Social Service — The Anglican Church of Canada. 1965, pg. 15.
11. Ibid.

4. CHURCH EXTENSION COMMITTEE

REPORT TO 1975 SYNOD

A. QUALIFICATIONS

1. This Committee is not referred to either in the Constitution or the Canons of the Diocese. Accordingly, it derives no status therefrom *per se*.
2. This Committee is appointed by the Executive Committee but no terms of reference or guidelines have ever been supplied with such appointment.
3. This Committee has no control over any funds or sources of funds whatsoever. Thus, its conclusions and deliberations may only be of a recommendatory nature, not an executory nature.
4. While this Committee is appointed by the Executive Committee, its name would appear to indicate that it is to consider matters which would normally be funded by the Church Extension Fund. Inasmuch as the Church Extension Fund is under the sole control of the Hull Committee, there is some question as to whom this Committee should be reporting, i.e., the Executive Committee or the Hull Committee.

B. ASSUMPTIONS

1. On a careful reading of the Constitution and the Canons, we assume that the drawers of these documents intended in financial matters the Executive Committee to control the operating income and expenditures of the Diocese (see Section 34 Constitution) and the Hull Committee to control the income and expenditures pertaining to capital funds and development (see Canon 28, paragraph 7) although from the breadth of wording of Section 34 of the Constitution it appears as though the Executive Committee could encroach on some of the functions of the Hull Committee.
2. The following reports of the Hull Committee have been received by this Committee in order to assist this Committee in its deliberations:
 - a) Notes Re Cash Flow
 - b) Notes Re Cash Flow (Revision No. 1)
 - c) Report of Sub-Committee on Holy Nativity Church.

Based upon the aforementioned material, together with amendments and further information subsequently received, this Committee proceeds upon the following financial premises:

- (a) Investments excluding land and parish indebtedness held by the Church Extension Fund amount to approximately \$75,000.00.

- (b) The one significant item of real estate, the Rudolph property, should bring on sale not less than \$80,000.00.
- (c) Parish indebtedness to the Church Extension Fund approximate \$610,000.00.
- (d) A policy was established to charge 3% interest to the parishes on Church Extension Fund loans and no variance can be made in such interest rate on existing loans.
- (e) The income from investments other than land and parish loans amounts to \$5,250.00 annually (7%).
- (f) On the basis of past performance, the C.E.F. can expect to receive interest from parishes of about \$3,000.00 annually.
- (g) On the basis of present projections, we can expect the following principal repayments from parishes over the next 5 years as follows:

1975	\$ 7,200.00
1976	\$ 5,200.00
1977	\$20,500.00
1978	\$36,800.00
1979	\$41,800.00

- (h) Accordingly, we may assume the following picture in the Church Extension Fund over the next 4½ years without any expenditures whatsoever:

Date	Liquid Assets Value	Income Inflow with Interest Increases	Capital Inflow	Cash Position at end of Year
30 September, 1975	\$ 75,000.00	\$ 2,750.00	\$ 7,200.00	\$ 84,950.00
1 January, 1976	84,950.00	8,250.00	5,200.00	98,400.00
1 January, 1977	98,400.00	8,600.00	20,500.00	127,500.00
1 January, 1978	127,500.00	10,000.00	36,800.00	174,300.00
1 January, 1979	174,300.00	12,600.00	41,800.00	228,700.00

- (i) The basic purchase price of a plot of land suitable for a church with parking adjacent to it will not be less than \$75,000.00. Thus, even if we throw in the value of the Rudolph property as shown, the Church Extension Fund could only buy four parcels of land between now and the 1st of January, 1980 without leaving any funds whatsoever with which to construct churches thereon.

C. PREVIOUS GOALS AND PRIORITIES

1. Attached as Appendix "A" to this report is a statement of the goals and priorities established at a meeting of the Church Extension Committee held April 8th, 1974.
2. This Committee does not propose to proceed with any further considerations of paragraphs (1) (c), (2) (a), (2) (c), and (3) as it is felt by this Committee that these particular items are outside of this Committee's authority and ought properly to be faced up to and dealt with by the Hull Committee.

D. NEW PARISHES

1. Attached as Appendix "B" to this report is a statement of statistics on which this Committee's current thinking is based.
2. Accordingly, the following conclusions are drawn from this committee's examination of the growth of Calgary:

(a) **Southeast**

- (1) South of Fish Creek Provincial Park and West of the Bow River. Projected population 40,000 people. One parish church site located toward the Southern extremity of the area in order to take advantage of any additional lands annexed by the City of Calgary should be provided for as the present lands make the parish just barely viable.
- (2) East of the Bow River — projected population 170,000 people. depending upon the orderly growth of the area, three parish sites could be considered for acquisition although one initial site in the centre of the development is now recommended.

(b) **Southwest**

No major developments proposed. Therefore, no parish sites are recommended.

(c) **Northwest**

- (1) Development within the City limits as they presently are is not being adequately serviced. Accordingly, **the first priority** of all recommendations is to acquire a suitable building site for the Parish of St. James which should be near to Highway 1A and not further East than 60th Street N.W. Projected families in the area within the present City limits should cause this parish to become financially self-supporting shortly.
- (2) Two major developments are proposed North and West of the present City limits, the one to contain 50,000 people and the other to contain 125,000 people. Accordingly, negotiations should commence immediately with the developers, Nu-West Developments and Carma Developers, to ensure that a reasonable site in each of these areas will be reserved for the Anglican Church.

(d) **Northeast**

- (1) It appears that the Parish of St. Luke's is capable of accommodating the needs of the development immediately North of 16th Avenue N.E. and East of Highway No. 2 It may be that a future parish will be needed in that area if the growth exceeds that which is presently contemplated.
- (2) The area East of Nose Creek Hill is rapidly expanding and a developer is proposing annexation of additional lands to develop some 7,200 acres which will accommodate 150,000 people. Therefore, it is recommended that a site be acquired **as a second priority** in the general area of Huntington Hills and the St. Gabriel's Church be moved to that location with the present land occupied by St. Gabriel's Church to be sold.

Negotiations should be immediately opened with Abbey Glen Development Company to establish at least one new church within the general area North of Huntington Hills and proposed to be annexed to the City of Calgary.

3. **DIOCESE OF CALGARY (EXCL. CALGARY)**

- (a) No requests for consideration of the establishment of parishes have been received by your Committee.

- (b) However, rapid growth rates in Red Deer and Lethbridge should be noted and allowances made for them in the future.

E. PARISHES WHICH SHOULD BE AMALGAMATED OR ELIMINATED

1. Application of the statistics as contained in Appendix "B" points out serious shortcomings in the past planning of parishes with clear adverse results arising therefrom.

2. Calgary Northeast

- (a) St. Gabriel's. This parish church is geographically too close to St. Michael's. Because of the need to service the Huntington Hills area, the parish church should be moved at least 1½ miles further North. Parishioners in the present St. Gabriel's area can easily attend St. Michael's.
- (b) Transfiguration. This church should never have been built. On the basis of the last parish report, there were only 46 families and of these only 31 regular donors. These figures have not fluctuated significantly in 3 years. The amount of regular donations has only come to \$3,100.00 annually. Families attending this parish church could without undue discomfort attend St. Michael's. Accordingly, Transfiguration **should be closed forthwith** and the property sold!
- (c) All Saints. This church also ought not to have been constructed. According to the last parish report it has a membership of 53 families in which there are only 32 regular donors resulting in regular donations on an annual basis of only \$2,600.00. These statistics appear to be constant over the last 3 years. Again, this parish is close enough to St. Michael's and also to the Cathedral as to cause only one clear conclusion, i.e., close the church and sell the property! It is possible, however that this parish could be moved to the Maryland Heights area near to the intersection of No. 2 Highway and No. 1 Highway which would then cause service to extend back towards the City as well as out to the property North of No. 1 Highway commonly known as "The Properties". This move would eliminate the necessity of further expenditure in the latter area.
- (d) St. John's. On the basis of statistics, this parish is in serious financial circumstances. However, no recommendation to close can be made by virtue of its geographical location.

3. Calgary Northwest

- (a) St. Andrews. An examination of parish records reveals this to be a marginal operation at best. It is geographically hemmed in and in fact appears to encroach on both St. Cyprian's and St. Barnabas' parishes. The land on which this church is located has a high resale value and accordingly the church should be closed and moved and the land sold.
- (b) St. Edmund's. Also, a marginal operation but due to its geographical location it is considered this parish must be continued.
- (c) Good Shepherd. Parish records reveal a considerably less than marginal operation. It is paying nothing towards apportionment or its loan from the Church Extension Fund. Geographically it is close enough to St. Martin's parish that if it were closed, its parishioners could without undue difficulty attend St. Martin's. The land on which it is placed has a good commercial value. The only other alternative would be to reduce its clergy to a part-time minister only in the hope that some of the Church Extension Fund loan might thereby be retired. The first alternative (closure) is preferable.

4. **Calgary Southwest**

(a) St. Philip's. While this church is geographically misplaced it appears to be financially viable and it is accepting a reasonable apportionment and making repayment to the Church Extension Fund slowly but steadily. Accordingly, the position of this parish should be reviewed annually.

5. **Calgary Southeast**

(a) St. George's. Totally not viable! Parish records show 9 families with a gross income to the parish church of \$2,100.00. Only one regular giver is shown. The closure of this church and its sale are of extreme importance in the general interests of the Diocese.

(b) St. Augustine. No figures were available but the geographical location appears to offer potential for growth in the Ogden and South Ogden areas.

6. **Outside Calgary**

(a) St. Luke's, Blairmore. Not viable. From the last parish report there are only 20 families with only 15 regular givers netting a total income of \$2,200.00. Three possible alternatives emerge:

- Give this church 1 more year in which to produce proof of viability to a reasonable standard, or
- close the church and have the property sold and recommend to the users that they worship either at Sparwood, British Columbia, or at Pincher Creek, or
- request the Pincher Creek Rector to provide services to Blairmore on a one Sunday per month basis or more if required by community need.

F. ALTERNATIVE FINANCING

1. From the foregoing requirements, it is obvious that present Church Extension Funds cannot in any way meet the challenge.
2. How, then, are we to find additional funds? The following suggestions are advanced:

(a) **BEQUESTS**

A letter should be sent from the Diocese to all parishioners as well as to all known Anglican lawyers and trust company officers suggesting tactfully that a bequest to the Diocese of Calgary for Church Extension purposes would be most warmly received.

(b) **CAMPAIGN**

An appeal should be made to all parishioners in the Diocese of Calgary either corporately or through the parishes for a contribution of \$10.00 per annum for each of the next 5 years. On the basis of 16,800 confirmed persons in this Diocese, we may assume that one-third thereof will pledge for this purpose if it is properly placed before them. This will yield \$56,000.00 per annum which would do much to restore the C.E.F.

In addition, a selective list of Anglicans should be compiled to each of which persons a direct appeal for \$100.00 should be made on a campaign kick-off basis. This approach ought to yield not less than \$25,000.00.

It is thought that outlying locations should be advised that moneys received from parishioners in those locations would be

credited to the general area from which the donation is received in order to obviate the feeling in smaller cities that all they are doing is building churches in Calgary.

3. Clearly, a policy for future construction financing must now be established. This Diocese is noteworthy for the vacillation which has occurred.

For example, on March 11th, 1971, a resolution of the Hull Committee states:

"That in future any parish contemplating major expense be first required to raise 25% of the capital by cash. Any loan granted must be at a minimum of 6% or bank rate if the Diocese has to borrow. For minor repairs or the purchase of a rectory, cash must be borrowed from the Bank."

The fate of that resolution is obvious.

Even at the last Synod, a resolution to require 25% of construction costs in pledges was watered down by amendment to 10%.

Therefore, your Committee expresses in the strongest terms the following recommendations to all governing bodies in this Diocese:

- (a) The policy of Church Extension Funds being expended to purchase lands in areas in which church demand may be expected should be continued.
- (b) Any parish wishing to construct a church must be prepared to put up in advance no less than 20% of the cash required to build the proposed structure.
- (c) As an optional consideration an inducement to parishes to solicit funds in advance might take the form of a non-repayable grant of \$1.00 for every \$4.00 subscribed in advance which would have the additional effect of encouraging a new parish to raise more than 20% in cash.
- (d) Before any commitment is made, a new parish must present credible cash flow statements to establish that it will be viable financially in meeting its operating costs and debt repayment and such statements should be supported by written pledges from its parishioners for future years wherever possible.
- (e) The balance of the construction moneys required should be loaned at the rate of interest of approximately 6% repayable in total over 15 years which should then cause the total loan to be retired at the rate of about \$1,000.00 per month.
- (f) Reconsideration must be given to the problem of costly renovations required for church and rectory buildings in marginally financially viable parishes. Clearly, these costs have to be established as either capital costs (Hull Committee responsibility) or operating costs (Executive Committee responsibility). Upon so delineating the responsibility, the appropriate Committee must establish guidelines **now** for participation financially in needed works.

G. CONCLUSION

1. This Committee does not in its present form serve a useful purpose. It ought, therefore, to cease to exist at the forthcoming Synod and instead be replaced by a Research Committee appointed under the auspices of the Hull Committee to whom it should report as its entire undertakings relate to capital matters.

All of which is respectfully submitted.

F. L. SCOTT, Chairman.

APPENDIX "A"

GOALS AND PRIORITIES ESTABLISHED AT A MEETING HELD APRIL 8, 1974

- (1) To establish a short term plan for the Diocese of Calgary by:
 - (a) identifying priority areas for church extension,
 - (b) identifying land plots for purchase or optioning,
 - (c) relate to financial capability.
- (2) (a) Establish a financial policy designed around present and projected income to the Extension Fund and related to pro-ration of funds for new church construction, land purchase, and church expansion.
 - (b) Assess the existing financial structure of the Extension Fund, the source of income and projected income potential over the next five years.
 - (c) To establish a policy of financial assistance to newly-developed and existing parishes.
- (3) Establish a land bank policy to enable the Diocese to keep pace with growth of the City of Calgary by identifying and purchasing plots of land for church construction well in advance of homes being built. This would also include the cities of Red Deer, Lethbridge and Medicine Hat.

APPENDIX "B"

STATISTICS

(a) Population of Active Anglican Families in Calgary

In the City of Calgary, there are presently 22 Anglican churches serving an approximate population of 450,000. Statistics indicate Anglicans make up 11.8% of the total population. This would place 53,100 Anglicans in the City of Calgary.

On the average then, Anglicans would have one church for every 2,370 persons or 592 families, assuming an average of four persons per family.

Current data indicates approximately 3,700 envelope holding Anglican families, which we will assume represent active families in the Church. Therefore, we can assume approximately two Anglican families in seven are active members of the Church.

(b) Size of Community Required for Support

From the above statistics, we have reached a general assumption that for every 100 families in the community, there are three active Anglican families. How large should the Anglican population be then to support a new church? The most recent example is the Holy Nativity Anglican Church, now nearing completion. The total cost of this church, excluding Rectory, will approach \$330,000. Their budget indicates that an active roll of approximately 250 families will provide the necessary income to operate the church and repay the outstanding debt. With the cost of land accelerating, and considering a rectory is also normally required, and the varying family income in different areas of the city, the numbers could be increased to 300 active families per parish.

Assuming the latter, then a minimum population of 40,000 people is required to maintain a new Anglican parish in the City of Calgary.

ADDENDA TO CHURCH EXTENSION COMMITTEE REPORT.

November 12, 1975.

The following is a list of resolutions which evolved from the report of

the Church Extension Committee received by the Executive Committee at its meeting of November 12th. The full report is being presented to Synod. All the motions were duly moved by Dean Carter, seconded by Canon Smith, and carried by the Executive Committee.

MOVED:

1. That the report of the Church Extension Committee be received with thanks and referred to Diocesan Synod for study.
2. That the Church Extension Committee be discharged, with thanks — subject to the appointment of a sub-committee of the Hull Committee on Church Extension.
3. That the Hull Committee be requested to appoint a sub-committee to assume the relevant responsibilities of the previous Church Extension Committee.
4. That the Bishop be requested to appoint a consultative committee to assist him regarding the possible dismantling or relocation of parishes.
5. That the building and property of St. George's, Calgary, be evaluated with a view to selling the site as soon as is practically possible.
6. That the Parish of St. Luke's, Blairmore, be requested to produce by August 31, 1976, proof of viability to a reasonable standard. Such proof to be given to the Bishop and Executive Committee.
7. That the Section F-2 (b) (Report) be referred to Diocesan Synod for appropriate action.
8. That the recommendations F-3 (a) to (f), p. 8 (Report) be referred to Diocesan Synod and its appropriate committees for information and study.
9. That this Executive Committee resolves not to move on financial aspects of Church Extension except by recommendation or referral from the Hull Committee.
10. The Executive Committee requests the Bishop to make information available to members of the Diocese suggesting that bequests be made to the Diocese, e.g. for Church Extension purposes and/or general purposes.
11. That the Committee on Canons be instructed to review the apparent overlapping of responsibilities of the Executive Committee and the Hull Committee and to suggest appropriate action.
12. That the Executive Committee request the Hull Committee to consider a revision of Parish-Diocesan loan interest rates to a more realistic level. This revision to apply to all loans made after January 1, 1976.
13. The the Executive Committee request the Hull Committee to meet with representatives of all Parishes presently holding loans from the Diocese to discuss the current Church Extension Fund situation and to enlist their co-operation and support.

NOTES

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